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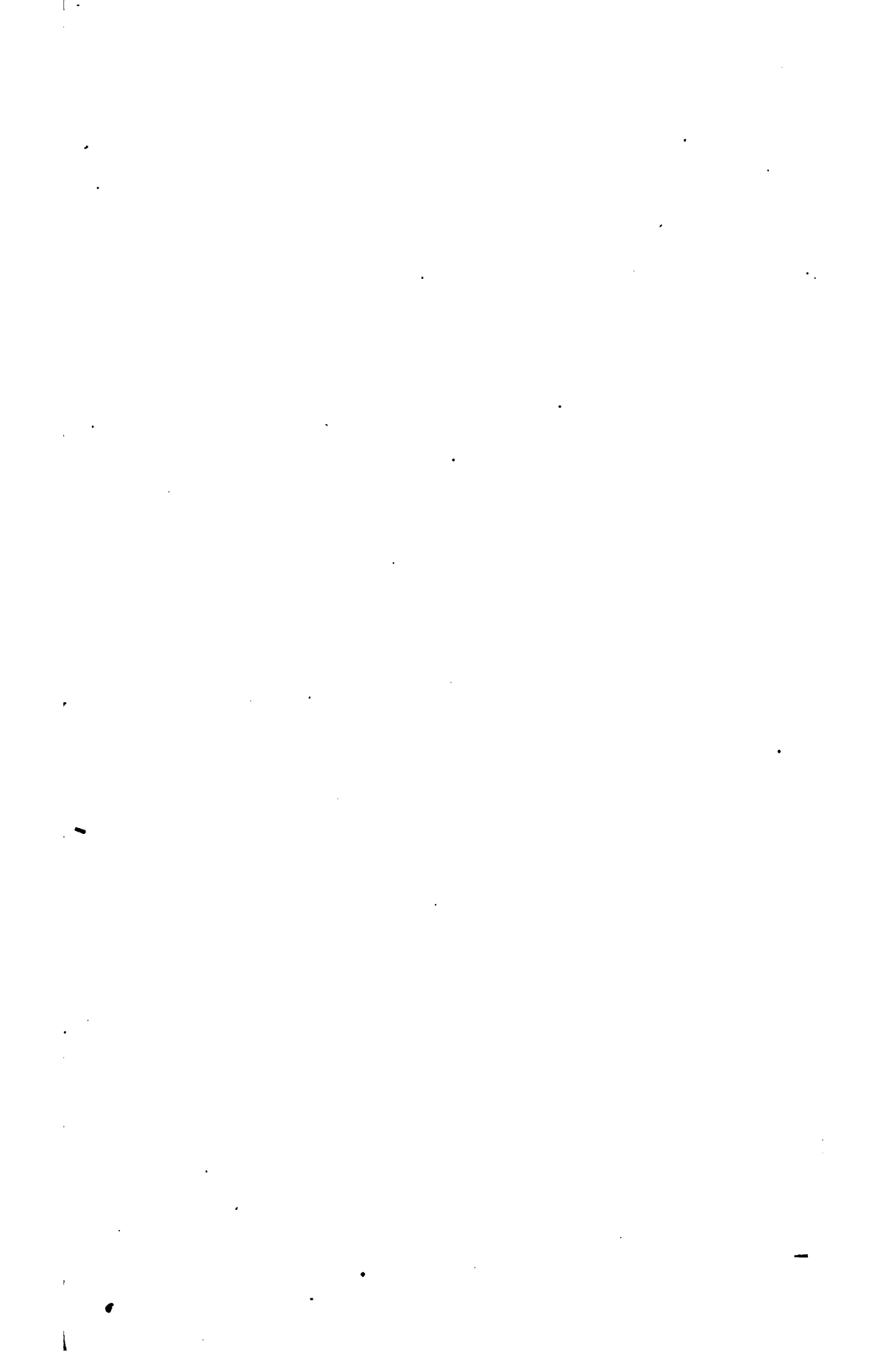
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STATISTICAL ACCOUNT
 OF
 BHÁVNAGAR;
 BEING
 THE BHÁVNAGAR CONTRIBUTION
 TO THE
 KÁTHIÁWÁR PORTION OF THE BOMBAY GAZETTEER.

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REVISED EDITION.

Bombay:
 PRINTED AT THE
 EDUCATION SOCIETY'S PRESS, BYCULLA.

1884.

RG1581



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BHÁVNAGAR.

CHAPTER I.

DESCRIPTION, PRODUCTS, AND POPULATION.

The State of Bhávnagar lies at the head and west side of the gulf

Position and Area. of Kambay in the peninsula of Káthiáwár, though a few outlying villages are situated in

the Dhandhuká parganah of the Áhmadábád collectorate. It lies between $21^{\circ} 18'$ and $22^{\circ} 18'$ north latitude, and $71^{\circ} 15'$ and $72^{\circ} 18'$ east longitude. Its area is about 2,784 square miles, with a population, according to the census of 1872, of 428,500 souls. A map is attached.

The State is bounded on the north by the parganah of Ránpúr, under Áhmadábád, and by the Jháláwár and

Boundaries.

Panchál sub-divisions of the peninsula; on the south by the Arabian Sea; on the east by the gulf of Kambay and a portion of the Dhandhuká parganah; and on the west by the Sorath, Káthiáwár, and Hálár sub-divisions of the peninsula. The Goghábárah villages are scattered in the Bhávnagar territory. The Bhávnagar

Parganahs or sub-divisions. State is divided into ten maháls or parganahs, viz., (1) Daskrohi, (2) Šíhor, (3) Mahúwá, (4) Kúndlá, (5) Liliá, (6) Umrálá, (7) Botád, (8) Gadhrá, (9) Bhál, (10) Talájá.

The aspect of the country differs widely in different places, being in

Aspect.

some parts, such as the Bhál, a mere salt flat, in Liliá a rich plain of black soil, while parts of the Šíhor range and the hills in the Kúndlá and other districts show a country almost mountainous.

Hills.

The principal ranges of hills are those of Šíhor, Khokhrá, Únd, the Bábriádhār, and the outlying hills of the Gir on the western border; the highest is the Mitíálá hill, which reaches over 1,000

Geological formations.

feet. They are all volcanic, and consist of trap and basalt piercing through, and in places elevating, a coarse sandy limestone. In places, however, both laterite of good quality for building-stone, and a conglomerate, are to be found, the latter abounding in fossils. As a rule, the northern districts are bare of trees, but the Šíhor hills are covered with a dense scrub

jungle, and the southern parganahs are better wooded; though infinitely inferior in this respect to Gújarát Proper.

The principal rivers are the Sukh Bhádar, the Kalobhár, the Ghelo, the Shatrúnji, the Bagad, and the Málan, but none of them are of any great length of course, but the water in the three last continues flowing throughout the year, and is used for irrigation.

Rivers.

There is a fine artificial lake about five miles in circumference, near the capital, formed by bunding across the bed of the Gadechi river, from which the water is conveyed in a small canal to tanks, &c., in the town. The port is supplied from another artificial lake lower down in the same river. There are no other reservoirs of any great size in the State, but most of the villages have a small tank or pond, in which, however, the water rarely lasts after the beginning of April.

Lakes and Reservoirs.

The State is, on the whole, well supplied with well water, which in the southern districts is found very near the surface.

Wells.

The Bhál district, which is a salt flat resembling very much the Rann of Kachh, is always more or less overflowed in the rainy season, and the water obtainable there is brackish: hence the population are entirely dependent on pond and reservoir water excepting at a place called the Dhádh, where a considerable supply of sweet water is available.

Drainage.

Except in the Bhál, where the soil is highly impregnated with saline matter, the soil is almost everywhere black, and is divided into two kinds, viz., garden and dry-crop land. Rice land exists, but not in sufficient quantity to merit notice. The salt soil of the Bhál, however, produces a very fine wheat without irrigation, of the variety called Káthá.

Soil.

The climate of the Bhávnagar districts, especially of the southern coast, is exceedingly pleasant, and the heat in the hottest portion is not comparable with Gújarát Proper. The thermometric readings at Bhávnagar itself show a mean minimum of 53° in the month of January, and a maximum of 108° in the month of May. The average rainfall of Bhávnagar itself, calculated from recorded observations for the last ten years, is 26 inches and 35 cents.

Climate.

The only natural forests of any importance are—(1) the Síhor forest, which, however, consists chiefly of thorny acacias with a few tamarinds (*Tamarindus indica*) and Limb trees (*Azadirachta indica*), and (2) one in the Mahúwá parganah, between the villages of Karlá and Karmadiá; but a few fine trees may

Forests and Trees.

be found in the neighbourhood of villages. Amongst these is a remarkable specimen of the Baobab (*Adansonia digitata*), called in Káthiáwád 'Rúkhdo,' and in Gújarát 'Chor Ámlá,' which is growing near the village of Chánch on the sea-coast. This tree exceeds a hundred feet in girth at a height of about four feet from the ground.

During the last few years much attention has been given to tree-planting, and over a hundred thousand cocoanuts alone have been planted. Besides these, there are large plantations of teak (*Tectona grandis*), 'Bedá' (*Terminalia bellerica*), *Casuarina equisetifolia*, mango (*Mangifera indica*), and other trees.

The crops consist chiefly of cotton, jowár, bájri, wheat, gram, oil-seeds, and sugar-cane, and other ordinary varieties of pulse and millet. Tobacco is grown, but not in sufficient quantities for even local consumption.

The mode of cultivation does not differ from that of the adjoining British districts. Cotton is now irrigated in most villages during breaks in the rainy season while the practice of sowing it before the monsoon, and raising it by irrigation, is spreading rapidly.

The domestic animals do not differ from those prevailing elsewhere in Gújarát, but the Darbár possess a particularly fine and handsome breed of buffaloes which have carried off the prize wherever exhibited. There is also a good horse-breeding establishment at Bhávnagar.

The lion has been extinct in Bhávnagar territory since the last twenty-five years, at about which time the last was shot in the Síhor forest. Panthers, hyænas, wolves, jackals, and foxes are still to be found. Wild hog may be found in the Síhor forest and other places. Nylghai (*Portax pictus*) are still to be found, though, owing to the large extension of cotton cultivation of late years, many have been slaughtered. Antelope (*Antelope cervicapra*) and 'Chinkarah' (*Gazella Bennettii*) exist, though in much diminished numbers. In the cold weather large flocks of 'Cullum' ('Kulang') of two kinds, viz., (1) *Grus cinerea* and (2) *Anthropoides virgo*, visit these districts, as do a few duck and snipe.

Of the total population, 428,500, 90·27 per cent. were Hindus, 8·6 per cent. Musalmáns, ·0142 Parsis, ·0008 Christians, and 1·115 miscellaneous. The number of males was 226,371, or 53 per cent. of the whole population, and that of females 202,129, or 47 per cent. The average proportion of males to females was 1·114 to 1. The number of insane and idiots was

127, or '0296 per cent. Lepers have recently been found to be about '128 per cent. of the whole population.

There are numerous aboriginal and other tribes, such as Kolis, Kharaks, Bábríás, Áhirs, Khánts, &c., &c., together with Rájputs, principally of the following tribes, viz., Gohels, Gelotars, Wájás, Wálás, Sarvaiyás, &c., also Káthis of the Khúmán and Kháchar tribes.

The Hindu population belongs to the following sects :—

Hindu Religious Divisions.

Vaishnávas.					Shaivas.		Mixed.		Jains or Shrávaks.	Total.
Rámánújas.	Valabhácháryas.	Kabir Panthis.	Mádhvácháryas.	Swámi Náráyana.	Shankar Smárthas.	Lingáyats.	Ascetics or religious mendicants.	All who worship simply some god or goddess without knowing anything of theology.		
1	2	3	4	5	6	7	8	9	10	11
7,824	117,372	19,562	...	50,861	97,810	...	31,299	19,561	46,943	391,237

Of the 36,778 Musalmáns, 28,401 are Sunis and 8,377 Shiás. The Pársis are 44 Shensháhi and 18 Kadmi.

The census returns for 1872 divided the population into seven classes :

Occupation. (1) persons in State employ or under other local authorities 6,275 souls, or 1·48 per cent.; (2) professional persons 1,306 or '28 per cent.; (3) persons in service or performing personal offices 6,468, or 1·54 per cent.; (4) persons engaged in agriculture or with animals 52,100, or 12·16 per cent.; (5) persons engaged in commerce and trade 12,437, or 2·92 per cent.; (6) persons employed in the mechanical arts, manufactures, and engineering operations, and engaged in the sale of articles manufactured or otherwise prepared for consumption, 59,220, or 13·84 per cent.; (7) miscellaneous persons not classed otherwise :—(a) wives 119,846, and (b) children 160,940—in all 280,786, or 65·51 per cent. In these returns no persons registered themselves as beggars or paupers, but there are probably about 9,858 persons. Kunbis here, besides their legitimate work of cultivation, occupy themselves as masons. Trade in Bháv-

nagar being very brisk, there are many Wániás and Bráhmans resident there; the latter belong principally to the Nágár, Audich, Modh, and Shrimáli divisions. The Khárwás, a class of Muhammadan seamen, come principally from Gogbá, but the coast Kolis are excellent sailors. There is a curious class of people called Gandháriás, who originally came from Kambay, who occupy themselves principally in rope-making, and of whom there are about a hundred families in Bhávnagar.

There are several influential Muhammadan merchants in the towns of Bhávnagar and Mahúwá—Khojás, Mehmans, and Arabs. The most enterprising and intellectual class is without doubt that of the Nágár Bráhmans, who monopolize most of the State offices. Salt is manufactured by that class of Kolis called Ágriás. The Musalmáns, as a rule, are oil-pressers, grocers, carpet-weavers, bookbinders, small retail dealers, weavers, cutlers, and sipáhis. The Pársis are principally shop-keepers, liquor-distillers, and clock-makers. One is a coach-builder.

Mode of Living. The mode of living corresponds generally to that prevailing in Gújarát Proper.

Language. The Gújarátí is the language of the entire population, both Hindu and Musalmán, but some of the Musalmáns speak Hindustáni in their homes, and the Káthis speak in their houses a dialect of their own. The Gandháriás and Odhs also speak a slightly different dialect of Gújarátí.

Houses. The census returns of 1872 show in that year in all the State 125,005 houses, or, on an average, 45 to the square mile. Of these, 7,905 were built of stone, brick, and mortar; the rest had either walls of stones, plastered, with roofs of thatch or tiles. Dwellings of the better sort lodged 27,668 persons, or 6·46 per cent. of the entire population, at the rate of between three and four souls to each house. In the 117,100 houses of the inferior sort 400,832 persons, or 93·54 per cent. of the entire population were accommodated—at the rate of four souls per house. Of late years, especially in the capital and chief towns, a very improved class of residence has been introduced.

Number of Villages. The State consists of 659 villages: of these, 155 have a population of less than 200 inhabitants; 257 have from 200 to 500; 167 from 500 to 1,000; 66 from 1,000 to 2,000; 4 from 2,000 to 3,000; 4 from 3,000 to 5,000; 3 from 5,000 to 10,000; and 2 from 10,000 to 15,000; and but one—the capital—from 20,000 to 50,000.

CHAPTER II.

TRADE.

The Bhávnagar creek is called the Kotiá Khári. It is about seven miles from the mouth of the creek to the present bandar. The Kálo-bhár, Rangoli, Ghelo, Máleshwari, and Gadechi rivers fall into this creek, and consequently the scour in the rainy

Description of Bhávnagar creek, &c.

season is considerable. Certain small subordinate creeks are called the Golkhári, the Memdá Khári, and the Shuklio. These of late years have silted up a good deal, but measures have been adopted to clear them out. There is a lighthouse at the mouth of the creek, the light of which is visible from Piram. There is always from eighteen to twenty-four feet of water in the creek at low tide, but during the ebb the tide flows with such force that no boat except a steamer can make way against it.

There are also belonging to this State the ports of Mahúwá, Pipáwáo, Kathiwadar, Sundrái, and Sartánpúr, among which Mahúwá is at present the most flourishing, but the Pipáwáo creek offers the best

Other ports belonging to the Bhávnagar State.

facilities for shelter in the rainy season, and for quickly reaching Bombay, the reason of this being that it is situated to the west of the numerous sandbanks which stud the gulf of Kambay, and to avoid encountering which, vessels leaving Bhávnagar or Goghá for southern ports are compelled to make long *détours*.

Before the construction of the B. B. & C. I. Railway the trade of Páli, Jodhpúr, Sirohi, &c. in Márwár, of Udaypúr in Mewár, of Jayapúr, of Ujain and Ratlám, Burhánpúr and Indor in Málwá, of Pent and Áhmadábád, Dántá, Pátan, Rádhanpur, Pálanpúr, Wadnagar, Visalnagar, Sidhpúr, and other towns in Gújarát had some connection with the Bhávnagar port, but the abovementioned railway dried up all these channels, absorbing the entire trade. Bhávnagar also traded largely with the foreign ports of Mochá, Jiddah, and Maskat on the Arabian coast, Basrah in the Persian Gulf, Zánzibár, Lámbug, Kúmer, Mauritius and the Mozambique, Singápúr, Penang, China, Ceylon, and the ports of Karáchi, Calicut, &c. in India, but the trade with foreign ports materially diminished

when railways were introduced, centring in Bombay, which port then proved the most attractive. Bhávnagar, however, though she lost much inland as well as external trade from the introduction of railways, now concentrated her attention on the land and sea trade of the peninsula, and with so much success as completely to absorb the trade of the neighbouring port of Goghá, over which Bhávnagar had these two great advantages: (1) the presence of the Chief, and a consequent large annual expenditure in and on the town and port, and (2) a sheltered and commodious creek, instead of an almost open roadstead. Added to this, the Darbár was ably served, and the policy of the State has, from the very first establishment of the port, been to foster trade and commerce. Another reason still why, in spite of lessened export duties, &c. at Goghá, Bhávnagar flourished at its expense has been this. The rich and influential caste of Nágars Bráhmans, whose head-quarters formerly were at Goghá, were gradually attracted to Bhávnagar by the hope of State service, which was liberally accorded them. To such an extent has this caste been induced to settle at Bhávnagar that there may be found now many more Nágars at this town than at Goghá, their former settlement.

When Bhávnagar was founded by Bhávsinghji, Surat was the great emporium of trade, and next to it came Kambay. At first but little trade was attracted to this port, owing to the opposition of the Sidi admiral residing at Surat, in whose hands the control as well as protection of the imperial trade was vested, and from the opposition also of the governor of Kambay. Bhávsinghji, perceiving this, made a treaty with the Sidi, whereby a share in the customs of Bhávnagar was granted to him; after this the trade of Bhávnagar began to increase, and became very extensive, and the town grew rich and populous. In about A.D. 1732 Sohráb Khán, the governor of Surat, was expelled from his charge by Mullá Muhammad Áli, and sought refuge at Goghá, where he had some relatives. Bhávsinghji, who was aware of Sohráb Khán's ability, and also of his influence at the court of Delhi through Burhán-ul-Mulk, invited him to Bhávnagar and showed him every attention. Soon afterwards Sohráb Khán, through Burhán-ul-Mulk's interest, was appointed collector of arrears in Sorath, and on the death of Salábat Khán Bábi, Goghá, which had been held by him in jágir, was granted to Burhán-ul-Mulk, who chose Sohráb Khán as his deputy. Sher Zamán Khán and Diler Khán Bábi, sons of Salábat Khán, were expelled from Goghá by Sohráb Khán, who now took possession of the place. At this time Burhán-ul-Mulk was appointed Foujdár of Sorath, and sent Sohráb Khán as his deputy to Júnágadh. On this occasion Sohráb Khán, to secure his possession of Goghá, grant-

Causes of the former and present prosperity of the port of Bhávnagar.

ed a share in the customs to his friend and ally Bhávsinghji, and himself went to Júnágadh to take up the Sorath Foujdári. He also at this time granted Bántwá in jágir to Sher Zamán Khán and Díler Khán Bábi on condition of their resigning all claim to Goghá. As, however, in A.D. 1735, Sohráb Khán was slain in battle with Ratansingh Bhandári near Dhandhuká, the share in the customs of Goghá has been held since then by Bhávsinghji and his descendants.

In A.D. 1801-2 Wakhtsinghji acquired two-fifths of Dholerá from the Chúdásamá Girássias of that port, and these landholders were ready to write over their entire interest in the place, but Sir Miguel de Souza persuaded them, in A.D. 1802, to write over the whole port and village to the British Government. This was done, and the British Government commenced fostering the trade and conciliating the neighbouring landholders to such an extent that a few years after, viz. from about 1810, the trade was largely diverted thither from Bhávnagar. At this time the Márwár merchants had a large connection with Bhávnagar, and the traders from Páli, Jodhpúr, &c., brought their goods hither for export. In 1832 Mr. H. Borradaile, the Collector of Customs in Gújarát, with the view of promoting the trade of Goghá, persuaded some of these merchants to go there, and, owing to the share in the Bhávnagar customs inherited by the British Government from the Sidi admiral of Surat, Government were able to grant specially favourable terms to exporters from Goghá; and to such an extent was this rivalry carried, that trade, gradually forsaking Bhávnagar, centred in Goghá, and remained there until about 1846-47, when the trade from Márwár gradually deserted Goghá, and the efforts of the Bhávnagar Darbár, and the yearly expenditure of large sums in that town by the Chief and his ministers and court, caused that port to attract to itself some portion of the trade of both Goghá and Dholerá. When the B. B. and C. I. Railway reached Áhmadábád, the Márwár traders left Goghá never to return; while Bhávnagar, by lowering its customs and making roads and encouraging merchants, obtained for itself a monopoly of the trade of the neighbouring portions of the peninsula. Since then, while Goghá has stood still, Bhávnagar has never relaxed its efforts to promote the trade of its capital, and, aided by the progress of civilization, and the increasing cultivation of the interior, has now a trade of from Rs. 60,00,000 to 65,00,000 of imports, and from Rs. 95,00,000 to 1,00,00,000 of exports.

Merchandise at the end of last century and the beginning of this century.

The principal articles imported and exported then and now will be best shown by the following comparative statement, which shows the trade of Bhávnagar for 1799-1800, 1845-46, and 1873-74.

CÓMPARATIVE STATEMENT.

COMPARATIVE STATEMENT showing the Trade

ARTICLES.	1799-1800.					
	IMPORT.			EXPORT.		
	Quantity.	Value.		Quantity.	Value.	
	Cwt.	Rs.	£	Cwt.	Rs.	£
Clarified butter	15	1½	.....	45,905	4,590½
Cocoanuts (with and without shells)	1,45,910	14,591	.....	1,440	144
Cotton	11,84,280	118,428
Cotton seed	7,480	748	.....	70	7
Cotton tape, twist, thread, and yarn	1,550	155	.....	2,950	295
Dyes—Sorang, Kasumbi, and Indigo	36,247	3,624½	.....	2,358	235½
Grain of all sorts	23,923	2,392½	.....	5,21,705	52,170½
Grocery and sundries	1,57,329	15,732½	.....	71,556	7,155½
Ivory and Tortoise-shell	1,33,535	13,353½	.....	1,025	102½
Mahurá flower	181	18½	.....	.....	.....
Metal	3,13,621	31,362½	.....	25,194	2,519½
Molasses	15,319	1,531½	.....	3	½
Oil	37,167	3,716½
Oil-seeds	450	45	.....	1,46,400	14,640
Piece-goods (cloth)	16,004	1,600½	.....	2,04,005	20,400½
Salt	2,735	273½
Silk	45,800	4,580	.....	.....	.....
Soap	1,700	170
Stone	160	16	.....	.....	.....
Sugar	1,42,243	14,224½	.....	6,100	610
Timber	54,670	5,467	.....	150	15
Tobacco	315	31½
Wooden bracelets	145	14½
Betelnuts	37,910	3,791	.....	1,110	111
Sugar-candy	71,220	7,122	.....	60	6
Dates	90,860	9,086	.....	3,035	303½
Gold, silver, and ready money
Wool	21,748	2,174½
Opium	15,300	1,530
Total	12,94,427	129,442½	.....	22,96,456	229,645½

of the Port of Bkāvnnagar during

1845-46.						1873-74.					
IMPORT.			EXPORT.			IMPORT.			EXPORT.		
Quantity.	Value.		Quantity.	Value.		Quantity.	Value.		Quantity.	Value.	
C.	Rs.	£	C.	Rs.	£	Cwt.	Rs.	£	Cwt.	Rs.	£
...	...	...	...	6,090	609	2,577	77,318	7,731½	16	576	57½
...	19,635	1,963½	...	...	...	...	63,480	6,348	...	...	...
...	3,936	393½	...	1,33,855	13,385½	...	...	...	406,228	93,19,567	931,956 7/10
...	...	...	...	...	...	...	6,533	653 7/10	...	129	12 7/10
...	880	88	...	834	83½	...	2,26,229	22,622 7/10	...	362	36½
...	4,290	429	...	...	...	7,374	59,284	5,928½	...	100	10
...	25,742	2,574½	...	56,661	5,666 1/10	...	4,61,290	46,129	...	12,475	1,247½
...	19,535	1,953½	...	1,637	163 7/10	...	7,84,573	78,457 1/10	...	1,63,269	16,326 7/10
...	15,608	1,560½	...	252	25½	142	22,691	2,269 1/10	...	...	...
...	225	22½	...	...	...	...	...	...	...	...	...
...	1,795	179½	...	424	42½	12,021	2,59,527	25,952 7/10	...	...	...
...	15,963	1,596 3/10	...	3	3 7/10	...	69,418	6,941½	...	...	...
...	440	44	...	18,669	1,866 7/10	2,945	58,893	5,889 7/10	22	440	44
...	2,430	243	...	144	14½	...	5,21,583	52,158 1/10	...	...	...
...	1,980	198	...	1,772	177½	...	7,46,840	74,684	...	...	...
...
...	3,411	341 1/10	...	40	4	...	30,509	3,050 7/10	...	...	...
...
...	975	97½	...	15	1½	21,551	2,58,616	25,861½	...	...	...
...	18,206	1,820½	...	1,908	190½	...	2,65,958	26,595½	...	...	...
...	79	7 7/10	...	...	...	...	3,114	311½	...	32	3½
...
...	604	60½	...	...	...	3,521	35,209	3,520 7/10	...	...	...
...	...	...	...	...	...	4,672	93,438	9,343½	...	...	...
...	5,368	536½	...	...	...	31,089	99,373	9,937 1/10	...	...	...
...	...	...	...	...	...	...	22,24,190	222,419	...	13,06,084	130,608½
...	...	...	...	30	3	...	...	...	663½	18,564	1,856½
...
...	1,41,102	14,110½	...	2,22,334	22,233½	85,892	63,68,066	636,806½	406,929½	1,08,21,598	1,082,159½

Cotton, as might be expected, has the first place among the exports in point of value, and shows in 1873-74 a total of Rs. 93,19,567—that is to say, Rs. 29,51,501

Cotton. in excess of the entire imports of the year, including gold, silver and ready money. Wool occupies the second place, *longo intervallo*, with Rs. 18,564; and here virtually the Bhávnagar export trade ends, for grain is really imported largely. These returns are very instructive, in that they show that while the exports exceed the imports, and that trade is, on the whole, better at Bhávnagar in 1873-74 than it has ever been before, cotton has virtually swallowed up all the other exports except a pitiful amount of wool, less even than was exported in 1799-1800, and entirely insignificant when compared with what ought to be exported.

Perhaps, however, the item clarified butter is even more instructive. In 1799-1800 45,905 rupees' worth of *ghi* was exported, showing that the pasture lands were large; but in 1873-74 we find that while only Rs. 576 includes the entire export, and this probably to a Bhávnagar port, 77,318 rupees' worth has been imported to meet the wants of the population, owing to the increasing area taken up by cotton.

The grain trade tells the same story, and we find that whereas in 1799-1800 the amount of grain exported exceeded in value that imported by Rs. 4,97,782, Grain. in 1873-74 the amount imported exceeded that exported by Rs. 4,48,815. This also is owing to the increased area occupied by cotton.

Oil, again, is in the same predicament, and though in 1799-1800 Bhávnagar territory not only produced sufficient for its own use, without importing any whatever, and was able to export 37,167 rupees' worth of this commodity, in 1873-74 but 440 rupees' worth are exported, while it is imported to the amount of Rs. 58,893.

But the absence of other exports, though in a very great measure due to cotton, is not entirely due to that cause. It must be remembered (*vide* History) that in 1799-1800 Bhávnagar was the only emporium besides Goghá for the whole of Gohelwár and the surrounding country, and consequently it was to Bhávnagar that articles of consumption were brought for export. Mahúwá, now a flourishing port doing a large trade, was but lately taken from the hands of pirates, and none of the smaller ports were doing any trade worth mentioning; whereas now it is by Mahúwá and smaller ports that large exports are made both of cotton and other articles, and though in their returns also cotton will be found to largely preponderate, yet Mahúwá still exports *ghi* and wool and grain (in 1873-74) largely in excess of imports, and in a few years probably

this port also will find its entire exports confined to cotton and a little wool.

With regard to the shipping which visited and left the port of Bhávnagar in 1873-74, it will be seen from the following return that altogether 4,655 vessels arrived at, and 4,662 quitted, the Bhávnagar port during that year.

STATEMENT showing the Number and Tonnage of the Vessels trading to Bhávnagar in 1874-75.

Ports.		Vessels arrived at Bhávnagar.			Vessels departed from Bhávnagar.		
No.		Number	Tonnage.	Average Size.	Number.	Tonnage.	Average Size.
1	Kachh ports	3	90½	33.76	...	.....	.....
9	Kathiáwár ports having the privilege of British ports.	1,960	14,994	7.5	1,882	14,876½	7.5
12	Other Kathiáwár ports.....	43	1,291	30	30	725½	24
2	Portuguese ports	43	998½	23	8	165½	20.75
22	Gújarát ports.....	1,502	21,664	14.25	1,783	28,033½	15.75
1	Bombay	610	22,976½	37.5	643	24,165½	37.5
13	Konkan ports.....	275	4,739½	17.25	204	2,622½	12.75
5	Madras ports	112	5,728½	51	28	1,433	51
2	Karachi and Ketí	105	4,487½	42.75	85	4,123½	48.5
1	Ports in Persian Gulf	2	19½	97	...	.....	.....
68		4,655	77,173½ Tons	.....	4,663	75,666½	.....

These vessels are mostly coasting craft, but include a few steamers. The Bhávnagar creek is deep enough to afford fifteen to eighteen feet of anchorage off the bandar at low water, but the tide is so violent that during the ebb nothing but a steamer can make way against it. Vessels of 300 tons can enter the creek if propelled by steam even at low tide, and during spring tides vessels of nearly 600 tonnage can sail up to the bandar. During ordinary high tides vessels of 400 tons can make the port.

The trade with distant foreign ports, such as Arabian ports or harbours in the Persian Gulf, Zánzibár, or the Mozambique, is dying out, and an increased trade is springing up with Gújarát and Káthiáwár, and specially with Bombay.

SALT MANUFACTURE.

The revenue realized from salt manufactured in the Bhávnagar State for 1873-74, including the works at Bhávnagar, Mahúwá, and Talájá amounted to Rs. 7,692-3-0.

The works at Bhávnagar itself are farmed to the highest bidder, but

the other works are administered by the Durbár. The salt manufactured is of the kind called ghasiá; it is made by the Ágriás, a salt-making branch of the Koli tribe, but is considered inferior to the Warágrá salt manufactured at Khúrághorá.

MONEY-LENDING.

The principal money-lenders in the Bhávnagar State are Nágár Bráhmans, Wániás, Lohánás, Bhátiás, Kunbis, Banking. Vorás, Khojáhs, Mehmans, and a few Arabs.

Among merchants the usual rate of interest is from four and a half to eight per cent.; among cultivators from six to twelve per cent.; among girásiás, or landowners, from nine to eighteen per cent., unless land be mortgaged collaterally as security. If, too, ornaments are pledged as security, the rate of interest is lowered.

There is no custom of presenting the banker with anything at the time of the repayment of a loan, but rather it is usual for a deed to be drawn out for a sum in excess of the amount actually paid to the borrower, as Kothli-Choráman, Watáo, or other local name.

The Imperial Rupee is the only current coinage in the Bhávnagar State, agreeably to treaty of the 8th September 1840 concluded between Thákor Wajesinghji Currency. and the British Government; formerly the Bhávnagar Mint appears to have issued a copper coinage, and a few silver coins for a short time.

The accompanying table will show the immense rise in the price of all agricultural produce during the last twenty Prices. years. This is in some measure attributable to the increasing area under cotton.

Price Statement.

Name of Produce.	1845-46.	1876-77.
	Number of lbs. sold in 1845-46 for one rupee (two shillings).	Number of lbs. sold in 1876-77 for one rupee (two shillings).
Millet (Bájri)	40	17
Jowár (<i>Holcus Sorghum</i>)	48	22
Wheat	44	16
Gram	50	20
Rice	22	14
Pulse (Dál)	25	18
Cotton (cleaned)	7	5
Tobacco	13	21

In like manner, as grain of all kinds has risen in price, so has the price of wages, both for skilled and unskilled labour, as shown in the accompanying table. This rise followed closely the rise in the value of cotton coincident with the American War.

Table of Wages.

Classes of Labourers.	Daily Wages in 1862.	Daily Wages in 1876-77.
Masons	5½ annas.	11 annas.
Sawyers	5½ „	11 „
Bricklayers	4 „	8 „
Carpenters	4 „	8 „
Labourers.....	2 „	4 „

The Bhávnagar weights correspond with those in general use in the surrounding British districts. The *sir*, equivalent to one pound avoirdupois, consists of forty *tolas*, each *tola* weighing one rupee; 40 *sirs* make one *man*, and 20 *mans* 1 *khándi* or *kalsi*.

CHAPTER III.

HISTORY.

THE Bhávnagar Chief belongs to the Gohel clan, who claim to be descended from Sáliváhana, though Colonel Tod considers that they may lay claim to Solar origin, and evidently considers that there is an affinity between the Gohels and Gehlots. Whichever theory be true, of this there is no doubt, but that they came to the peninsula from Kherghadh on the Luni, in Márwár, whence they were expelled by the Ráthods.

Their Chief at this time was Sejakji, who was fortunate enough to marry his daughter Wálam Kúnwarbá to the Kúnwar Khengár, son of the Rá of Júnágadh who is called Kawát or Kawád. Rá Kawát is said to have given Sejakji a grant of Sháh-púr, in the Panchál, and twelve villages, and Sejakji built a new village (which he named after himself Sejakpúr), in the lands of Sháh-púr, and made it his capital, and thence conquered several of the adjacent villages.

Now Sejakji had three sons, Ránoji, Sháhji, and Sárangji, of whom Ránoji, was only a half-brother of Wálam Kúnwarbá, but her brothers by the whole blood were Sárangji and Sháhji, who accompanied her to Júnágadh, and through her interest Sárangji obtained a grant of the Arthilá Chovisi, while Sháhji received the Chovisi of Mándvi. Sejakji bestowed from his conquests the following villages upon his brothers, viz. Bagad to Hanúji, Tátam to Mánsinghji, Túrkhá to Dúdáji, and Páliád to Depúlji. His fifth brother, Visoji, went to Khas, and married the daughter of a Mer of the Dhandhuká family, and founded the tribe of Khasiá; others, however, say that Visoji was son of Sejakji and brother of Ránoji, &c., and probably this is the more reliable account. Sejakji

Ránoji, 1290-1309. was succeeded by Ránoji, his son, who founded Ránpúr and moved thither the Gohel capital;

he was, however, expelled thence by the Muhammadans and slain in about A. D. 1309. His son Mokheráji moved south and conquered first Bhimrád from the Wálás, and subsequently Umrála from the Kolis, and made this last town his capital. Mokheráji

A. D. 1309, Ránpúr taken by the Muhammadans.

Mokheráji, 1309-1347.

He conquers Bhimrád, Umrála, and Khokhrá, and surprises Goghá and conquers Piram.

next conquered Khokhra, and thence surprised Goghá, expelling the Muhammadan Kasbátis. His next conquest was the island of Piram,

which he conquered from the Báriá Kolis, and residing there devoted himself to consolidate his dominion. It seems probable that he was unable to retain possession of Goghá, and hence betook himself to the stronghold of Piram. His daring attack on and plunder of Goghá, however, drew on him the arms of the emperor Muhammad Toghlak of Delhi, who came to Gújarát about this time, and in spite

Mokheráji defeated and slain in battle with the emperor Muhammad Toghlak, A.D. 1347.

Semarsinghji founds the Rájpiplá house.

whom he eventually

Dúngarji, 1347-1370.

of the Gohels, and was

Vijoji, 1370-1395.

Kánoji, 1395-1420.

Sárangji, 1420-1445.

Rámji, uncle of Sárangji, usurps the throne.

gádi. Sárangji was accordingly carried off as a hostage to Áhmadábád, but no efforts were made by his uncle to effect his release. Sárangji eventually effected his escape from Áhmadábád by the aid of a potter and some wandering ascetics, and then, with the aid of the Ráwal of Chámpáner, marched to Gohelwár to recover his dominions from his uncle, and in a few weeks reached Úmrálá. Rámji, who had heard of his arrival, now called on his kinsmen of Láthi and Gáriédhár to assist him, promising to the first the tapá of Wálúkaḍ and twelve villages, and to the latter the tapá of Trápaj and twelve villages. They accepted the grants, but repaired to Sárangji at Úmrálá and asked him if he would confirm them. On his assent they joined him, and all prepared to march against Rámji. Rámji, however, hearing of their defection,

Rámji abdicates in Sárangji's favour.

Monpúr. As Rámji had ruled at Goghá, his offspring are known as Goghári Gohels. He resided after his abdication at Dharái, under Monpúr.

In accordance with a request made to him at Chámpáner by Pátái Ráwal, Sárangji ascending the *gádi* assumed the title of Ráwal.

of a gallant resistance Mokheráji was defeated and slain. His eldest son, Dúngarji, managed to escape to Háthasni, in Únd Sarvaiyá, and his younger son, Semarsinghji, fled to his maternal grandfather at Rájpiplá, whom he eventually succeeded. After the emperor withdrew from the province, Dúngarji succeeded Mokheráji (his father) as head of this the senior branch of the Gohels, and was succeeded by his son Vijoji, who was succeeded by his son Kánoji. At the death of Kánoji his son Sárangji was seated on the *gádi*. About this time the army of the Áhmadábád

Sultán came to Gohelwár to levy tribute. Rámji, uncle of Sárangji, saying that there was not sufficient money in the treasury, paid a portion of the sum demanded, and handed over Sárangji as security for the remainder, and himself usurped the

himself went to Úmrálá and surrendered the *gádi* to Sárangji, who in return bestowed on him the tapás of Úkharlá, Bareli, Aghiáli, and

- Shavdás, 1445-1470. Sárangji was succeeded by his son Shavdás, who in his turn was succeeded by Jetáji, who had two sons, viz., (1) Rámdásji, who succeeded him, and (2) Gangdásji, who received Chamárdi in girás; the descendants of Gangdásji, are called Chamárdiá Gohels, and are to be found at Bhúj, in Kachh. Rámdásji had three sons: (1) Sartánji, who succeeded him, (2) Sádúlji, who received Adhewádá, and (3) Bhimji, who received Táná in apanage; the descendants of Bhimji are known as Tániá Ráwals. Rámdás is said to have married a lady of the Chitor house, and to have been slain while yet wearing his wedding garments, in repulsing an attack made upon Chitor territory by Súltán Mahmud Khiljy of Málwá.
- Jetáji, 1470-1500.
- Rámdásji, 1500-1535.
- Sartánji, 1535-1570.
- Visoji, 1570-1600. Sartánji was succeeded by his son Visoji, his other sons, Dewoji, Viroji, and Mokáji, receiving the villages of Pachhegám, Awániá, and Nawániá respectively. The descendants of Dewoji are called Dewáni, of Viroji Viráni, and Mokáji Mokáni. Viroji had a son named Wáchháji, who rendered valuable aid to Thákor Visoji, and in reward received the villages of Khokhrá and Kanáđ. His descendants are called Wáchhání. One of his descendants, named Monáji, in Samvat 1867 (A.D. 1811) wrote over half of Khokhrá to the British Government. During Visoji's reign a dispute arose between the Jáni and Raná tribes of the Audich Bráhmans of Síhor, and either party summoned neighbouring chieftains to their aid; the Ranás asked Kándhoji, the chieftain of Gáriádhár, for assistance, and the Jánis implored the aid of Visoji of Ūmrálá. Visoji, coming through a pass in the hills, surprised Kándhoji and drove him from Síhor, of which he took possession, and fortifying the town made it his capital. Visoji had three sons: (1) Dhúnoji, who succeeded his father on the *gádi*, (2) Bhimáji, who received Haliád, and (3) Kasiáji, who received Bhadli in apanage. It was during the reign of Visoji that the emperor Akbar conquered the province of Gújarát, and annexed it to the Moghal empire. During Dhúnoji's reign Noghanji, son of Kándhoji, was chieftain of Gáriádhár; he had a feud with his neighbour Lomá Káthi of Kherđi, who eventually drove him from Gáriádhár, and himself took possession of that town. Noghanji now applied to Dhúnoji for assistance. Dhúnoji commenced collecting forces to aid him, but was, in A.D. 1619, suddenly attacked by the Káthi, who defeated and slew him near the village of Veláwadar, now under Walá.
- Visoji conquers Síhor and makes that town his capital.
- Dhúnoji, 1600-1619.
- Conquest of Gújarát by the emperor Akbar, A.D. 1583.
- Dhúnoji slain in battle with Loma Káthi near Veláwadar, A.D. 1619.

Ratanji I., 1619-1620. Dhúnoji was succeeded by his son Ratanji, whose short reign lasted but a year, he being slain near Mándavi, now under Pálitáná, while fighting with a band of Khúmáns, Khasiás, and Sarvaiyás who had attacked Kanád. Ratanji defeated them, but was slain in the pursuit. Ratanji had three

sons: (1) Harbhamji, who succeeded him, (2) Govindji, the founder of the sub-tribe of Govindáni Gohels, and (3) Sárangji. He had also a daughter, Lilanjibá, who married Ráo Bhára of Kachh. Harbhamji reigned for two years only, and died in A.D. 1622, leaving an infant son named Akheráj.

Govindji now usurped the *gádi*, and Anojibá, the mother of Akheráj, accompanied by Wá-chhánis Keshavji and Makanji and Dewáni Máloji and Rabári Bhángro, fled with her infant son to Bhúj, whence the girássiás returned and commenced a partizan warfare against Govindji. Govindji, in order to strengthen himself against them, besought the aid of Mirza Isá Tarkhán, then Foujdár of Júnágadh, and in

Govindji surrenders his rights in Goghá to Mirzá Isá Tarkhán in A.D. 1636.

Satrasálji, 1636. A.D. 1636 surrendered to him all his rights in Goghá as remuneration for his aid. Shortly afterwards Govindji died at Noghanwadar, and his son Satrasálji mounted the throne of Šihor, but shortly after his accession Keshavji and the other partizans of Akheráj contrived to obtain access to the palace, and carried Satrasálji off while asleep. While making off with him they were met by Sámat Khúmán and others, to whom they made known

what they had done; the Káthis joined them, and Akherájji was placed on the throne, while Satrasálji was granted the tapá of Bhandáriá. Satrasálji had a younger brother named Hamirji, who conquered Kúkaḍ from the Ahers, and also founded the village of Dihor. Akherájji employed the Muhammadan Thánaḥdár of Loliyáná, Desái Rámji, as his Minister, and thus subjected Satrasálji to his authority. Noghanji, formerly of Gáriádhár, now requested his aid in recovering that town; this Akherájji willingly accorded him, and by a fortunate surprise the Káthis were driven out, and Noghanji recovered his former capital. Akherájji was an influential chief, and received from the Muhammadan Government a grant of the *chouth* of the port of Goghá. Akherájji had three sons: (1) Ratanji, who succeeded him, (2) Harbhamji, who received Wartej, (3) Vijayarájji, who received Thordí, and (4) Sartánji, who received Mogláná. Ráwal

Ratanji II., 1660-1703. Ratanji had a long and peaceful reign, and was father of the illustrious Bhávsinghji, founder of the city of Bhávnagar, who was born in A.D. 1683, and succeeded his father in about A.D.

Bhávsinghji born in A.D. 1683.

Bhávsiñghji, 1703 to 1764. 1703, when twenty years of age; his mother was the daughter of the Wálá chieftain of Nigálá. Bhávsiñghji was possessed both of intelligence of mind and activity of body from his earliest years. It was at this time that the Moghal rule was collapsing, and that the raids of the Maráthás were spreading confusion throughout their vast dominions, and that their own servants, as well as the more powerful zamindárs, were directing all their efforts towards acquiring independence and shaking off the yoke of the central power. Bhávsiñghji thoroughly understood the times, and determined to found for himself a kingdom out of his petty chieftaincy of Sihor.

Kantáji Kadam Bándé and Piláji Gáekwár made a raid on Sihor in the cold weather of 1722-23, and were repulsed by Bhávsiñghji, though not without much loss, and he was so impressed with the danger he had run, from having no means of escape, that he removed his residence from Sihor to the small village of Wadwá, on a creek not many miles from Goghá, and here in A.D. 1723 founded the city of Bhávnagar. Bhávsiñghji's object in founding this city was not only to be able to

Bhávnagar founded in A.D. 1723.

take to sea when his territory was invaded, but also to glean some of the rich harvest of trade then monopolized by Kambay and Súrat, of which former port Goghá was an appendage. Bhávnagar speedily rose into notice, though Bhávsiñghji was careful not to attract too much attention to his port until he should be in a position to defy

A.D. 1730.

opposition. Goghá was now (1730) a jágir of the celebrated Bábi family, Kambay was ruled by Momin Khán, and Súrat was governed by Sohráb Khán, a Muhammadan of rank and ability, and possessed of much influence at the court of Delhi. Bhávsiñghji assiduously paid court to Sohráb Khán, and when in 1732 he was, by the intrigues of Múllá Muhammad Ali, expelled from the government of Súrat, he sought shelter at Bhávnagar.

Sohráb Khán is expelled from Súrat in A.D. 1732.

Bhávsiñghji availed himself of Sohráb Khán's interest in many ways in establishing his port, both before and subsequent to A.D. 1732, and especially made use of him to counteract the influence of the Bábis of the neighbouring port of Goghá, and actually succeeded in obtaining their expulsion from that town by Sohráb Khán's interest, on whom Goghá was bestowed in jágir in place of the Bábis. Sohráb Khán, there

Sohráb Khán appointed Náib Foujdár of Sorath in A.D. 1734.

seems little doubt, contemplated at this time establishing himself in Sorath on an independent footing, and shortly afterwards, in A.D. 1734, through his influence at court, he obtained the deputy foujdári of that

province. Seeing the importance of conciliating the Bábis, he granted them Bántwá in jágir in lieu of Goghá. He now acquired also the governorship of Viramgám, but was opposed by Ratansingh Bhandári, the Deputy Viceroy of Áhmadábád. Sohráb Khán at once marched

Sohráb Khán defeated
and slain in A.D. 1735.

against him, but was defeated and slain at Dholi, near Dhandhúká, in 1735. Bhávsingji, whose reputation for prowess as having repulsed the Maráthás was great in Gohelwár, had from this cause, from his natural intelligence, and from his friendship with Sohráb Khán acquired considerable influence, and lost none of it by the death of Sohráb Khán, but rather was able to encroach more and more on the imperial possessions. In fact the removal of the Bábis from Goghá, and Sohráb Khán's death, removed most of the more pressing checks to his far-sighted ambition. He enlarged Bhávnagar, encroached on Goghá, and consolidated his rule, and in A.D. 1739 entered into a treaty with the Abyssinian Kiladár (popularly called the Sidi) of

Bhávsinghji in A. D. 1739
negotiates with the Kiladár
of Súrat.

Súrat for the protection of the Bhávnagar trade. In this treaty it was agreed that Bhávsinghji should pay the Sidi $1\frac{1}{4}$ per cent. on the sea customs revenue of the Bhávnagar port, that Súrat merchants should enjoy certain relaxations of customs dues, while the merchandize of Bhávnagar should be duty-free at Súrat. It was further agreed that either party should do their utmost to suppress piracy, which had existed on the coast of Sauráshtra from the earliest times. In 1738, however, Momin Khán, then Viceroy in Gújarát,

Sher Khán Bábi resumes
his jágir of Goghá in A. D.
1738.

permitted Sher Khán Bábi to resume his ancestral jágir in Goghá, but he was too occupied with schemes of personal ambition to devote much attention to the port, and in this same year he was appointed deputy governor of Sorath. Sher Khán, however,

Momin Khán retakes
Goghá from Sher Khán
Bábi in A. D. 1755.

afterwards offended Momin Khán, who in A. D. 1755 retook Goghá from him, himself finally surrendering it to the Maráthás at the capture of Áhmadábád in A.D. 1758, and Goghá then fell to the share of the Peshwá. It was owing to the re-establishment of the Bábis in Goghá

Áhmadábád taken in
A. D. 1758.

that Bhávsinghji in 1739 entered into his alliance with the Sidi of Súrat, a policy he had found so successful in the case of Sohráb Khán, and when,

Súrat taken by the Eng-
lish, A. D. 1759.

in A. D. 1759, Súrat port and castle were taken by the English, who were in 1760 confirmed in the Kiladári of that town by the Emperor, Bhávsinghji continued his treaty of alliance with them as successors of the Sidi, and care-

The Emperor confirms
the English in the Kiladári
of Súrat in A. D. 1760.

Death of Bhávsinghji, fully cultivated their acquaintance. He died A.D. 1764.

in 1764, after a long and successful career, during which he contrived to absorb most of the crown villages and Thánahs near Bhávnagar, Síhor, and Úmrálá, and wrested Trápaj from a Pálitáná Bháyád, and Sartánpúr from the Koli pirates, and annexed them to his dominions. Few chiefs in India have accomplished more than Bhávsinghji did during his long life, and few have displayed such a happy mixture of caution and audacity as he. Out of the petty chieftdom of Síhor he erected the principality of Bhávnagar, and the work he so ably commenced was carried on in an equally prosperous manner by his grandson Wakhtsinghji in after times. Bhávsinghji was succeeded

Akherájji II., A.D. 1764-1772. by his eldest son, Akherájji, in A.D. 1764. He was fifty years old when he mounted the *gádi*.

Bhávsinghji had already in his lifetime bestowed Walá and two other villages on his second son, Visoji, and Walá now forms a separate chieftdom. Bhávsinghji had three other sons. To his third son, Rámdásji, he gave Haliád and some waste lands. His fourth son, Goyáji, received Rámpúr and another village, and his fifth son received Ratanpúr and another village. At the collapse of the Moghal empire the Thánahdárs of Mahúwá became independent; they were Kharediás Sipáhis, and by no means capable of alone controlling the neighbouring warlike tribes of Khasiás, Khúmáns, Bábriás, &c. Now Mishri Khasiá, who had been driven from Mitiálá by Sámat Khúmán, had settled in Shewdiwadar, near Mahúwá. He seeing the weakness of the Kharediás set them on one side and usurped the government of Mahúwá, and conquered many of the neighbouring villages, extending his raids as far as Bhávnagar territory. But these were repulsed and the Khasiás humbled by Akherájji. It has been mentioned above that Momin Khán at the

Ahmadábád taken by the Maráthás in A.D. 1758.

resisted by Momin Khán. Akherájji, to whom the propinquity of

Akherájji aids the Peishwá in expelling Momin Khán from Goghá in A. D. 1764.

capture of Áhmadábád in 1758 by the Maráthás agreed to surrender Goghá, but this surrender had not been carried into effect, and was in fact resisted by Momin Khán. Akherájji, to whom the propinquity of Momin Khán at Goghá was specially obnoxious, aided the Peishwá's army in expelling him in A. D. 1764, and in reward received a remission of certain tribute, and received in inám the Bhávnagar duties, estimated at from Rs. 3,000 to Rs. 4,000 annually.

In A.D. 1771 the British Government entered into a treaty with the Nawáb of Kambay, in which the latter bound himself never, on any pretence, to molest the ancient possessions of Akherájji, nor the town or port of Bhávnagar, and never to enhance the dues hitherto levied at Goghá.

At this time Talájá was in the hands of the Báriá Kolis, a daring race of pirates who had infested the shores of Sauráshtra for many years. They had lately dared to plunder British vessels. The British Government, anxious to punish them, yet aware of the difficulties of marching troops through an unknown and foreign country, invited Akherájji to co-operate with them. He at once saw the advantage of reducing the pirate stronghold, and of showing to his neighbours that he was an ally of the British Government, and heartily co-operated with them. A force was accordingly sent in A.D. 1771, which, landing at Sartánpúr,

English force sent to reduce Talájá in A.D. 1771. marched on Talájá accompanied by Akherájji's levies. After a brisk cannonade the fort was stormed and the Kolis fled. The English now offered Talájá to Akherájji, but he declined, as he was unwilling to extend his dominions to the west of the Shatrunji river. Talájá was accordingly given to the Nawáb of Kambay, and a governor deputed by that Chief came and ruled there.

As evidence of the good relations existing between Akherájji and the British, and the estimation in which he was held by the latter, it may be mentioned that about this time (1771) Akherájji, at the request of the British Resident at Baroda, received and protected Raghunáth Ráo Peishwá, who had incurred the displeasure of the reigning Peishwá, and afterwards forwarded him to Bombay in one of his own vessels. Akherájji

Akherájji dies in A.D. 1772. died in Samwat 1828 (A.D. 1772), and was succeeded by his son Wakhtsinghji, familiarly called Átábhái, who was then twenty-four years of age.

At Wakhtsinghji's accession the Bhávnagar principality consisted of the following districts, viz., Śíhor, Gúndi-Koliák, Wartej, Ūmrálá, Trápaj, Bhandáriá, Dihor, and a portion of the Sarvaiyá tálúká of Bakhalká, and some villages in the Bhál.

Owing to the distance of Talájá from Kambay, the governor, Nur-uddin, became oppressive to the inhabitants and refused to obey the Nawáb's orders, who therefore induced Wakhtsinghji to purchase from him this stronghold. Wakhtsinghji did so with the sanction of the English Government, and obtained an order from the Nawáb to the governor to evacuate the fort. The governor, however, refused, and prepared for resistance. Wakhtsinghji accordingly marched thither in 1780 A.D., and after some fighting obtained possession of the place.

Wakhtsinghji takes possession of Talájá, A.D. 1780. While at Talájá he heard of the birth of his son and heir, Wajesinghji, whose mother was a daughter of the Wálá chieftain of Dhánk, Khimábhái. Wakhtsinghji now returned to Bhávnagar, leaving his father-in-law, Khimábhái, to whom he gave the villages of Gorkhi and

Devali as maintenance, in charge of his new conquest. At this time great anarchy and confusion prevailed in the peninsula. Fatehsingh Gáekwár was not strong enough to levy tribute with any approach to regularity; his lieutenant, Jiwáji Shámráj, had been expelled from Amreli and that fort levelled to the ground by the Diwán Amarji of Júnágadh, and though Fatehsingh himself took the field against that able minister he was nevertheless obliged to conclude a peace with him at Jetpúr, whereby he remitted in his favour the arrears of tribute, and retired from the province. Amarji, who was shortly afterwards assassinated at the instigation of the Nawáb Hámid Khán, though a man of great ability and ambition, had much difficulty in preserving the Júnágadh dominions for his master, and, though he aimed at supreme authority in the peninsula, was unequal to the task of preserving the public peace. The consequence was that the hand of every man was against his neighbour, while the Káthis, Jats, and Kolis plundered and ravaged the whole province. At this time especially they had devastated the country held by the Chief of Láthi and his Bháyád. Wakhtsinghji led an army against the Káthis, whom he defeated, and leaving garrisons in the villages of the Láthi Bháyád he took them under his protection, while he forced some of the Kháchars and Khúmáns to acknowledge his authority. He also extended his protection over some of the Chúdásamás of the Bhál, and daily increased in power and importance. Mishri Khasio, who conquered Mahúwá from the Kharediá Sipáhis, granted the village of Wágahnagar to his nephew Hamir Khasio, who, being an enterprising man, conquered Jhánjhmer, Unchaði, Kotdá, and other villages from the Wájá Girássiás, while he harassed the Talájá villages by his raids. Wálá Khimoji, the governor of Talájá, reported Hamir Khasio's doings to Wakhtsinghji, and begged him to expel him. Wakhtsinghji accordingly marched in A.D. 1781 on Jhánjhmer, which place Hamir Khasio had made his head-quarters. Here an obstinate battle was fought, but Hamir was at length defeated and fled, and Jhánjhmer was taken.

Wakhtsinghji conquers
Jhánjhmer in A.D. 1781.

Hamir took refuge with the Máhant of Gopnáth, but Wakhtsinghji pursued him thither, and ordered the Máhant to surrender him. The Máhant stipulated that Hamir's life should be spared, and Wakhtsinghji agreed on condition that Hamir should restore the conquered villages, and that he should engage to no more lay waste Bhávnagar territory. On Hamir's consenting to these terms he was allowed to return to Wágahnagar; and Wakhtsinghji, while he retained some of the Wájá possessions, and exercised sovereignty over their villages, permitted them to retain some lands, and also the village of Madhúwan, which their descendants still enjoy. In A.D. 1782 Hamir Khasio had a quarrel with his uncle Jasá

A.D. 1782.

Khasio, who now ruled at Mahúwá, and being unable to prevail against him he in 1784 suggested to Gopálji Sarvaiyá of

Mahúwá conquered in A.D. 1784. Dáthá, to incite Wakhtsinghji to conquer Mahúwá; and Gopálji, taking Punjo Kámliá with

him, went to Bhávnagar to sound Wakhtsinghji on the subject. Now Wakhtsinghji was specially anxious both to chastise Jasá and Hamir Khasiá for their numerous piracies, as well as effect the conquest of Mahúwá, and as a Bhávnagar vessel had recently been looted by them he was more than ever eager to uproot them, and marched forthwith from Bhávnagar at the head of fifteen thousand men. When his army reached Talájá they found their march impeded by a dense forest of bábul trees which then clothed that part of the country. These trees he caused to be felled, and then proceeded against Mahúwá, where Jasá Khasiá was ready to receive him, and for six days the battle raged without any conclusive result. On the seventh day Wakhtsinghji's artillery breached a portion of the fort wall. On perceiving this, Jasá Khasiá fled at night to Rájúlá, while on the morning of the next day Wakhtsinghji's Arabs mounted the breach. The Khasiás, disheartened at the damage done by the cannon, and by the flight of their leader, made but a feeble resistance, and Mahúwá fell into Wakhtsinghji's hands, who expelled also a small thánáh of Júnágadh sipáhis, who had been recently stationed there. Jasá Khasiá, who had fled to Rájúlá to Bholo Dhánkhdo, incited him to march against Wakhtsinghji and endeavour to recover Mahúwá. Wakhtsinghji, nothing dismayed, marched against them, when the Dhánkhdo lost heart and returned to Rájúlá, and, counselling Jasá Khasiá to fly, himself surrendered. Wakhtsinghji, placing a garrison in Rájúlá, confiscated most of the land. He now pursued Jasá Khasiá to Dedán, but as Dantá Kotilá of that place did not afford him shelter, and on the contrary offered Wakhtsinghji a nazaránah, he thought it politic to now return to his capital.

At this time the Kúndlá parganah belonged to the Khúmán Káthi Álo. At his death, however, a dispute arose among his six sons, Bhoja, Múlú, Hádo, Luno, Suro, and Viro, regarding the division of their inheritance. Bhoj Khúmán, considering himself aggrieved by his brethren, repaired to Wakhtsinghji at Bhávnagar, and wrote over his interests in the talúká to that chief, reserving to himself a certain portion. On his return to Kúndlá, however, his brethren so persecuted him for his conduct that he found it necessary to ask Wakhtsinghji to send men to his assistance and garrison the town. When, however, agreeably to Bhoj's request, Thákor Wakhtsinghji sent an armed force to Kúndlá, Múlú Khúmán and his brethren opposed them, and would not suffer them to enter the town. This news reached Wakhtsinghji, who collected a large army to avenge the repulse of his

men. The seeds of dissension sown among the Káthi brethren by Bhoj's action in courting Bhávnagar now began to bear fruit, and two others of the shareholders went to Júnágadh and promised the Nawáb of that place a share in the parganah if he would expel Múlú Khúmán, &c., and instal them in power. The Nawáb caught at the idea and sent a force to Kúndlá, which was, however, repulsed by Múlú Khúmán and his party.

It has been mentioned above that Jaso Khasio after the conquest of Mahúwá fled and sought shelter in the Gir, where he took to outlawry, and was wont to ravage the villages of the Mahúwá parganah and commit numerous outrages. Wakhtsinghji was informed that Jasá obtained aid and shelter from Hamir Khasiá of Wághnagar, who connived at his excesses. He therefore ordered the Jamádár commanding the Mahúwá garrison to capture Wághnagar, and this was effected by him with the aid of the Rájúlá Belims and the Áhirs of Bhánwad. Hamir Khasiá fled and joined Jasá in the Gir, whence he used to issue and periodically ravage the Mahúwá villages. About this time Wakhtsinghji received a letter from the Bombay Government congratulating him on his successes, and especially on his suppression of piracy. This letter was in reply to one addressed by Wakhtsinghji to that Government, in which he dwelt on the exertions he had made to root out piracy and foster trade, and asked for assistance in case the Nawáb of Júnágadh should make war upon him on account of his conquests.

The peace of the sea-coast being assured, and the trade of Bhávnagar established on a flourishing basis, Wakhtsinghji resolved to avenge the repulse of his men by the Khúmáns and effect the conquest of Kúndlá.

He was encouraged the more to select this time (A. D. 1790) as Júnágadh, which otherwise would have objected to his aggrandizement,

was distracted by the intrigues and dissensions which followed the assassination of the Diwán Amarji in March

A. D. 1784.

1784, and was wholly unable to interfere, and accordingly he marched upon Kúndlá at the head of a powerful army. Hádo and Múlú and the other Khúmáns, hearing of this, appeased their internal feuds and prepared to oppose him, but were unable to prevent his erecting batteries against the town. After a heavy fire from both sides for two days, the Káthis tried to surprise the Bhávnagar army by a night attack. Wakhtsinghji was, however, on his guard, and entirely repulsed them, and, sending a division to intercept their return, forced them to fly for shelter to the neighbouring villages. Múlú and Hádo Khúmán now saw that further resistance was useless, and fleeing at night betook themselves to Mitíálá, while Wakhtsinghji entered the town.

At Mitíálá the Káthis were joined by a small force sent to their aid from Júnágadh, but it was not sufficiently strong to enable them to effect the reconquest of the town, and Wakhtsinghji, following up his successes, marched on Mitíálá and again expelled the Káthis, who fled in different directions. A garrison was left in Mitíálá by Wakhtsinghji. Wakhtsinghji's successes now alarmed the Káthis of Liliá and Gúndran, who sought aid from Júnágadh, but, as above stated, the affairs of Júnágadh did not permit more than a few men being sent, under one Muhámad Torá.

Wakhtsinghji, well aware of this, and also of the advantage of promptness, left a garrison of Jáankhra Sindhis in Kúndlá, and himself marched against them and defeated them. He now, placing garrisons in Saldí and other villages, returned to Bhávnagar.

He had now, however, created many enemies,—the warlike tribes of Khúmáns and Khasiás, in addition to the Kolis and Bábríás whom he had humbled,—and he was jealously watched and distrusted by Júnágadh, where, however, the internal dissensions were so great as to prevent open opposition to his designs.

The Kúndlá Khúmáns, perceiving that they could get no efficient aid from Júnágadh, betook themselves to Vira Wálá at Jetpúr, and thence all came to Kúmpa Wálá at Chital. Here it was arranged that they should obtain the aid of Wájsúr Kháchar of Jasdan, of the outlaw Khasiás, and of the whole Káthi race; for this purpose emissaries were sent to the Thebánis of Páliád, the Rámánis of Chotila, and the Godadkás of Gadhrá and Botád. Most of them joined Kumpo Wálo at Chital, and a formidable army was collected. Wakhtsinghji ere long heard of their preparations, and, knowing the danger, and the importance of striking the first blow, hastily collected his forces and called his Gohel brethren of Walá and Láthi to his aid, as well as the powerful sub-tribes of Dewáni, Wácháni, Govindáni, and Goghári Gohels, and others, amongst whom were the Gowáliá Káthis, and marched, ere his dominions could be invaded, to lay siege to Chital. This bold move struck terror into the Káthi host, who at the best of times were better fitted for mounted raids than fighting pitched battles or defending walled towns; and Wakhtsinghji, carefully avoiding a battle entrenched himself in a strong position whence he was able with effect to cannonade the town. This policy proved entirely successful, and the confederation gradually dissolved until Chital was left with comparatively few defenders. Wakhtsinghji then made a vigorous assault and conquered the town, dispersing the Káthis, and making Wálá Bháiyó, brother of Wálá Kúmpá, prisoner. This happened in A. D. 1793.

Siege and capture of
Chital in A.D. 1793.

Kumpá Wálá and other Káthis fled to Jetpúr, while Wájsúr Kháchar returned to Jasdan.

Wakhtsinghji pursued them as far as the village of Kúnkávás, from whence he returned to Chital after liberating Wálá Bháyá. Leaving a garrison in Chital, he then attacked Saldí and took it, and thence marched northwards to avenge himself on the Káthis of Gadhrá and Botád, who had combined against him, and rapidly subduing them placed garrisons in Gadhrá, Botád, Bhimrád, and other villages, and humbled the Káthis as far as Bábrá, and marched upon Bábrá itself and demolished the town wall, but as the village was mortgaged to the Gáekwar he left no garrison there, but turned towards Jasdan to chastise Wájsúr Kháchar, and in a few days laid siege to the town. Wájsúr Kháchar, finding that Wakhtsinghji's artillery was too powerful for him to resist, fled to the fort of Bhoirá with other Káthis, and the fort of Jasdan was dismantled; Bhoirá, however, proved no safe refuge, and was shortly after reduced by Wakhtsinghji, Wájsúr Kháchar seeking safety in flight. Wakhtsinghji now turned his attention to the pacification of his northern possessions, and, with a view to complete the subjugation of the Botád parganá, placed garrisons in the villages of Jamrála, Rohisála, Káriáni, Pátná, &c., and in Samwat 1849 (A.D. 1793) returned to Bhávnagar.

A.D. 1793.

About this time Jaso Khasio died, and Hamir Khasio and his nephew Khimo, and Sámat, son of Khimo, were, in consequence of his loss as well as the defeat of the Káthis, more willing to come to terms, and accordingly made overtures to Wakhtsinghji through Gopálji Sarvaiyá and others. Wakhtsinghji, who was aware that he had already many and powerful enemies, was especially anxious to conciliate the Khasiás, and made peace with them on condition that they should neither rebel against him nor harbour his enemies; he now granted to Hamir Khasiá ten villages under Sedardá, and twelve to Khimo Khasiá under Monpúr.

Únadji Gohel now reigned at Pálitána, and had sedulously kept aloof in the petty wars of the period, while he improved the condition of his estate and maintained a respectable army. The design ever at his heart was to conquer Síhor, out of which his ancestor Kándhoji had been, as he imagined, tricked by Visoji, Wakhtsinghji's ancestor. When he saw that the Khúmáns were still in outlawry in the Gir, he encouraged them to join him, promising them revenge on Wakhtsinghji, of whose fame he was jealous. In a short time he collected a large force and contemplated the conquest of Táná, from which place it would be easy to attack Síhor. Wakhtsinghji, however, became acquainted with his designs, but, as in his attempts at economy he had disbanded the greater part of his army, he was for some time perplexed how to act. However, unwilling to remain inactive, he collected what forces he could and proceeded to Síhor.

In the meantime Únadji, at the head of a select body of Káthi cavalry and infantry, set out for Táná, but suffered himself to be recalled by his son Kándhoji, who had seen an evil omen; the force therefore proceeded without a commander. The scouts of Wakhtsingji speedily brought the intelligence that they were marching on Táná, and he with his usual promptitude made up his mind to attack them. As, however, his force was considerably less than that of the enemy, his followers would not suffer him to advance in person, but advanced to the attack led by a gallant Girásiá named Ráimalji. As good fortune would have it, a leading Khúmán Káthi was killed at the first onset, and most of the other Káthis, seeing this, dismounted to recover and bear off his body. Ráimalji, seeing this fatal error, charged with all his force, and the dismounted Káthis were speedily cut down or dispersed, and the remainder of the Pálitáná troops, disheartened at the absence of their chief and at the repulse of the Káthis, also took to flight, and were pursued by Ráimalji as far as

Repulse of Pálitáná troops, in A. D. 1794.

the river Rajáwal. This battle took place in A. D. 1794, and Wakhtsinghji, after placing strong garrisons in his frontier villages of Madhrá, Bódhná, and Táná, returned himself to Bhávnagar. After this defeat the Khúmáns again betook themselves to the Gir, but on the way thither Múlú Khúmán died, and the command of the outlaws devolved on Háo Khúmán. He prosecuted the feud with much vigour, and, entertaining one Miránji Dhandhúkió in his service, plundered the village Langálá, of the Umrálá parganah. Here, however, Miránji met his end, but the Káthis contrived to carry off his corpse (which was with them a point of honour). Wakhtsinghji, however, pursued and overtook them near the village of Goghásamdi, of the Gadhrá parganáh. After a fierce struggle the Káthis were put to flight, and fled to the Sálímál hills, while Wakhtsinghji returned to Síhor.

Now the Wanáni Girásiás, who were Bháyáds of Pálitáná, constantly served Wakhtsinghji, whereat Únadji of Pálitáná was much annoyed, and accordingly he instigated the Káthis to plunder some of their villages. Wakhtsinghji therefore placed a garrison in Randolá, but the Káthis continuing to harass them they besought Wakhtsinghji to protect them. Wakhtsinghji at their request expelled the Káthis from Jithri, Ámblá, and Bajúr, and took the Wanánis under his protection.

In A.D. 1795 Shivrám Gárdi, an old officer of the Gáekwár's, came to Káthiáwár to levy tribute, and camped at Moti Dharái, and thence purposed to advance on Síhor. Wakhtsinghji sent to say that his country was waste and barren, and that therefore he would be unable to pay tribute. This message he sent by Bhá Dewáni to Shivrám's camp.

Warfare of Wakhtsinghji with Shivrám Gárdi, A.D. 1795.

Shivrám was much angered at what he considered the insolence of Wakhtsinghji, and said that unless the tribute were paid promptly, together with arrears for the last ten years, he would conquer the country and place a garrison at Bhávnagar; but his threats did not move Wakhtsinghji, whose power was now firmly established, and whose army was both numerous and well equipped, and especially well furnished with artillery, in which arm Wakhtsinghji was especially strong; indeed he owed most of his great success to his superiority in cannon. He accordingly marched towards Shivrám's camp at the head of his forces, and the two armies joined battle near Loliáná.

The battle was fiercely contested for three days, but neither party gained a decided advantage, but Shivrám perceived that if he were worsted by Wakhtsinghji none of the chiefs would pay him tribute, and his loss in men was already considerable. He therefore marched off in the direction of Únd Sarvaiyá without levying any tribute; Wakhtsinghji, who thus evaded the payment, did not hinder his march, both as he was doubtful whether fortune might not change, and because his losses, too, had not been small. When Wakhtsinghji marched to oppose Shivrám, Únadji of Pálitáná and Hádo Khúmán attacked Síhor, but were driven back with little difficulty by Pathábhái, who commanded in Wakhtsinghji's absence. Pathábhái afterwards informed Wakhtsinghji of what had happened during his contest with Shivrám, and on hearing of the attack on Síhor he himself repaired thither; Únadji now repaired to Shivrám Gárdi's camp at Háthasni, and endeavoured to induce that officer to again march on Síhor. Wakhtsinghji, however, hearing of his intrigues, with his characteristic boldness marched upon Pálitáná, which he bombarded, doing much damage, though unable to take the town. Únadji, who had returned to defend his capital, was forced to remain within his walls, while Wakhtsinghji marched on and plundered Gáriádhár and the surrounding country. In the meantime Shivrám Gárdi, relinquishing all designs on Síhor, went on his way levying tribute.

Now Mámaiyo Dhánkdo, brother of Bholá Dhánkhdo of Rájúlá, was exceedingly impatient of the Bhávnagar rule, and accordingly he betook himself to Hámid Khán at Júnágadh, and, promising to assist him in expelling the Bhávnagar garrison, and agreeing to write over to him a share in the village, induced him to send a small force to Rájúlá, but the Belim garrison of that town repulsed their assailants, who were forced to retire. The Nawáb now sent 2,000 men against Rájúlá, and this time the gallant Belims were outnumbered and compelled to evacuate the place, which was occupied by the Nawáb's troops. Wakhtsinghji on hearing this sent his Bháyúd Káyábhái to recapture the town. This Girássiú

accordingly went to Mahúvá, and taking with him Antáji, a Nágár of that town, with a hundred and fifty additional cavalry, marched on Rájúlá and recovered possession of the place.

This news in a short space of time reached Júnágadh, and the Nawáb was very much enraged, and collected a large army and marched towards Rájúlá. On his way he was joined by all the Káthi foes of Bhávnagar, Kháchars—Khúmáns, and Wálás—and so reached Rájúlá with a vast host of allies. Yet the garrison fought bravely, and it was not until Antáji was slain and Káyábhái taken prisoner that the place surrendered, and the Nawáb again entered into possession.

The Káthis now induced the Nawáb, by exciting his jealousy of Wakhtsinghji's power, to march on Bhávnagar, and the Nawáb, nothing loth, assented. Wakhtsinghji, after collecting his levies, marched to oppose him, but the Nawáb had reached Waral ere the armies came in sight of each other, and a doubtful battle was fought, in which Wakhtsinghji claimed to have gained the advantage, as the Nawáb drew off his forces in the direction of Láthi, and camped near the village of Jharakhiá. Here, however, he was induced by the Káthis to again invade the dominions of Bhávnagar, and accordingly he advanced to Pátná. In the meanwhile Wakhtsinghji, who had followed the Nawáb's movements, was encamped at Dhasá. Next day the armies engaged, and much loss was inflicted on either side; the battle was to have been renewed on the following day, but peace was concluded between the chiefs at the instance of Jiáji Jethwá, a kinsman of the Ráná of Porbandar who had married Wakhtsinghji's sister, and it was arranged that Wakhtsinghji should pay *zortalabi* on condition that the Nawáb resigned all claim to Kundlá, Liliá, Rájúlá, &c. These terms were agreed to by the

Battle between Wakhtsinghji and the Nawáb Hámid Khán of Júnágadh in A.D. 1796.

Nawáb, and Wakhtsinghji paid the *zortalabi*, on which the Nawáb's army marched to Dhándhalpúr, in the Panchál, while Wakhtsinghji returned to Bhávnagar. This battle was fought in A.D. 1796.

After this, Wakhtsinghji, who was desirous of consolidating his conquests, and aware that so long as he was at feud with the influential and warlike Káthis of Jetpúr and Chital it would be an excuse for Júnágadh interfering in his concerns, and as, moreover, Hámid Khán of Júnágadh was now no longer a minor, but an ambitious young man who had already freed himself from the tutelage of his minister Amarji, whom he had caused to be assassinated, entertained favourably overtures of the Káthis, and finally restored to Kúmpá Wálá the town and district of Chital in A.D. 1797, on condition that the Káthis should

Restoration of Chital to Kúmpá Wálá in A.D. 1797.

afford no shelter to outlaws against Bhávnagar, and especially should refrain from assisting the Khúmáns of Kundlá.

This politic measure immediately bore fruit; the Júnágadh Nawáb turned his attention to other quarters, while the Khúmáns were left without allies. Under these circumstances Khúmáns Bálo and Lomo of Gúndran and the Khárápat came in and submitted to him, receiving assignments of land for their maintenance. Hádo Khúmán and the other Khúmáns now saw that further strife would be unadvisable, and they also came in and tendered their submission, and received for subsistence Bábríádhár and ten other villages, and thus appeased their feud. Wájsúr Kháchar of Jasdan, too, made peace, but the privilege of permitting his subjects' goods to pass through Bhávnagar territory duty-free was now withdrawn. As for the Kháchars of Botâd and Gadhrá, &c., a certain portion of their former estates was in A.D. 1788 restored to them.

A.D. 1788.

From this time forward Wakhtsinghji devoted his attention to the consolidation of his estate, the advancement of trade and agriculture, and sedulously watched over his political relations with the English, Peishwá, and Gáekwár Governments.

In A.D. 1799 Ábá Shelúkar, the Súbah of the Peishwá, who, as a nominee of Náná Farnávis, was distasteful to that prince, had also incurred the displeasure of the Gáekwár by invading that chieftain's territory. The Gáekwár Govindráo, after in vain soliciting the aid of the British Government to reduce Shelúkar, at the secret instigation of the Peishwá took up arms against him, and eventually drove him into Áhmadábád, which town in A.D. 1800 fell into the hands of the Gáekwár, who negotiated with the Peishwá a farm of that prince's possessions in Gújarát for five years on consideration of an annual payment of five lákhs of rupees.

A.D. 1799.

Fall of Áhmadábád, A.D. 1800.

In 1802 was concluded the memorable treaty of Bassein between the Peishwá and the British Government, and from this moment the influence of the English become paramount in Gújarát.

Treaty of Bassein, A.D. 1802.

In A.D. 1803, secure from his friendship with the British that they would not suffer him to be despoiled of his territories, and as, moreover, the Gáekwár power was weak, Ánand Ráo Gáekwár having only ascended the *gádi* of Barodá in 1800, while the hands of the Júnágadh Nawáb were fully occupied with his own concerns, Wakhtsinghji performed a religious pilgrimage to Dwárká, thence visiting his brother-in-law Ráná Sartánji of Porbandar, and afterwards proceeded to Somnáth and Práchi-Patan, whence he returned to Bhávnagar.

A.D. 1803.

A.D. 1800.

Consequent on the treaty of Bassein the British Government became entitled to receive Wakhtsinghji's tribute on account of the Peishwá. The management on behalf of the English of their newly acquired rights and possessions was conducted through the Resident at Barodá, and an official stationed at Khedá, who was styled Collector of the Eastern Division. Disputes speedily arose as to the rights of Wakhtsinghji in the Dhandhuká, Ránpúr, and Goghá parganahs, regarding which Colonel Walker, then Resident at Barodá, reported to Government in A.D. 1804 and again in 1806.

The British alliance with the Gáekwár had been productive of much assistance to that chief. Ganpat Ráo Gáekwár was expelled from Sankherá, while the Arabs at Barodá itself had been forced to capitulate in 1802 to a British force commanded by Colonel Woodington, and Kánoji Gáekwár was in 1803 driven out of Gújarát. Freed from the dictation of these mercenaries, and aided and strengthened by the advice and influence of the British Resident, the Gáekwár commenced to reassert his tributary claims on Káthiáwár, and Bábáji Ápáji was sent to enforce the tribute demands with a powerful force, and in A.D. 1804 came towards Síhor, camping at Amblá, about ten miles from that town, whence he sent Vakils to demand

Bábáji Ápáji in A.D. 1804 makes an unsuccessful attack on Síhor.

tribute. Wakhtsinghji, however, refused to pay, and Bábáji marching against that town erected batteries against it and cannonaded the place, but was unable to reduce it, and eventually was obliged to retire without effecting his object. In A.D.

In A.D. 1805 Bábáji Ápáji besieges Bhávnagar, and enforces the payment of tribute.

1805, however, he marched with a large army on Bhávnagar, anxious to wipe out his former disgrace; and camping near the Gadechi river erected batteries against the town. An artillery

fire was kept up by both the camp and city for ten days, though but little damage was done on either side, yet, as might be expected, the city suffered more severely than Bábáji's entrenched camp. Wakhtsinghji, with the good sense and prudence which distinguished him, saw that a lengthened resistance would only procure him severer terms, and accordingly he paid the tribute demanded, and thus induced Bábáji to retire.

In A.D. 1806 Jádejá Kúmbháji of Gondal, whose son Múlúbhái had married Ajúbá, daughter of Wakhtsinghji,

A. D. 1806.

came to Bhávnagar and made peace between Wakhtsinghji and Thákor Únadji of Pálitáná, and they drank the red cup together at Lavardá. On this occasion Únadji gave to Wakhtsinghji the village of Pingli, about ten miles from Talájá.

In A.D. 1807-8 the British Government, with the desire of restoring the Gáekwár finances to an equilibrium, as

In A.D. 1807-8 Colonel Walker makes a permanent settlement of the tribute due by the Káthiáwár chiefs.

well as of putting a stop to the misery caused by a Mulkigiri force, directed Colonel Walker to enter into negotiations with the Káthiáwár chiefs, which ended in that officer's permanent

settlement of the tribute annually due from each State in Káthiáwár to the Gáekwár and Peishwá, whose rights the Gáekwár now held in farm. To this permanent settlement, however, the consent of the Peishwá was not asked, and after the lease of his rights to the Gáekwár

A.D. 1817.

expired he refused to so consent. By the treaty of 1817, however, he ceded to the British all his rights in Káthiáwár, and in 1820 the

A.D. 1820.

Gáekwár agreed not to make any demands on the province save through the British Government, while in 1822 the Júnágadh Nawáb agreed to allow that Government to collect his zortalabi, resigning one-fourth of the whole amount for the expense of collection.

A.D. 1822.

But, though these permanent settlements of the tribute amounts to be levied from the different tálúkás were arranged in concert with an officer of the Gáekwár Government in 1807-8, it was not until after the treaties of 1817 and 1820 that the British Government became the paramount power in the province, which was until 1822 governed by the Súbah of the Gáekwár stationed at Amreli.

In A.D. 1822 the British become paramount in Káthiáwár.

the British Government became the paramount power in the province, which was until 1822 governed by the Súbah of the Gáekwár stationed at Amreli.

Owing to the cession of the districts of Dhandhúká, Ránpúr, and Goghá to the British Government by the treaty of Bassein, English interference in the affairs of Bhávnagar became every day more minute, and while Wakhtsinghji felt the advantages of the British alliance in securing to him undisputed possession of his many conquests, he nevertheless bitterly resented their interference in the Dhandhúká, Ránpúr, and Goghá parganahs. The British right of interference in Bhávnagar affairs was the more pressing because the Gáekwár had made over his rights of tribute over that State to the English in payment of the subsidiary force, and thus in them were concentrated the rights of the Peishwá, the Gáekwár, the Nawáb of Júnágadh, and the Kiládár of Surat.

In A.D. 1810 Mr. Rolls, Collector of Khedá, obtained from Wakhtsinghji a consent to increase the tribute paid

A.D. 1810.

by the Peishwá tribute-paying villages belonging to him in the Dhandhúká and Ránpúr parganahs by $6\frac{1}{4}$ per cent., and to increase the tribute paid by the Peishwá tribute-paying villages belonging to him in the Goghá parganah by $9\frac{3}{4}$ per cent.

In A.D. 1812 Wakhtsinghji, who was getting old, entrusted the management of his State to his son Wajesinghji, and after worshipping at the shrine at Dákor, in Gújarát, visited Barodá, where he was courteously received by Anand Ráo Gáekwár.

In 1813-14 A.D. there was a great famine in Káthiáwár, and some low-caste people killed and devoured a cow. This became known to the Chief, who, at the advice of his ministers, and urged by his own religious feelings, put the offenders to death. The Collector of Khedá, the interests of whose districts were constantly clashing with those of the Bhávnagar Chief, looked upon him with no friendly eye, and even urged that he was not an independent Chief, but a Zamindár, interpreting the word by local usage in Bengal as a middle-man or rent collector who stood between the rayats and the Government. He was ignorant that the Moghal Government in Gújarát used the word Zamindár in the sense of the original landowners of the country whose possessions had been confirmed to them on condition of service or tribute.

The Barodá Residency advocated the claims of the Bhávnagar Chief to be considered independent, while the Khedá Collector maintained that the tribute might be increased at pleasure, and that he was in fact but a farmer of the Government rights; and the fact of these men being put to death for killing a cow caused him to advise Government to take from Bhávnagar the right to criminal jurisdiction in the Goghá, Dhandhuká, and Ránpúrparganahs. Government for this and other reasons assumed the civil and criminal jurisdiction of these parganahs in 1816. This was a severe blow to Wakhtsinghji, and is said to have hastened his end, and he died in this year, and was succeeded by his son Wajesinghji.

A.D. 1816.
Death of Wakhtsinghji
in A.D. 1816.

Wajesinghji was thirty-six years of age when he began to rule his State; he had two brothers, Bápji and Ráisinghji. Bápji received Tarasrá, Wávdí, and Rohel in apanage, and Ráisinghji received other two villages, but in the interim died without issue.

Wajesinghji, A.D. 1816-1852.

In A.D. 1817 Captain Ballantine, Assistant Resident, Barodá, came to Káthiáwár to arrange about the payment of the arrears of Júnágadh zortalabi, and camped at Juríá under Nawánagar. Hither Wajesinghji went with his minister Jibháí Rághavji, a Nágár Bráhmaṇ of Mahúwá, and satisfactory arrangements regarding the zortalabi payments were made; and thence went viâ Nawánagar (where his sister Kesábá was married to Jám Jasáji) to Dwárká, and thence by Júnágadh, Somnáth, and Práchi to Mahúwá, whence after a short stay he returned to Bhávnagar.

In A.D. 1820 the Khúmáns of Kúndlá, who though afraid of Wakht-singhji's prowess considered Wájesinghji less formidable, after burning Bábriádhár and Barbatáná, went out into rebellion under Hádó Khúmán, and plundered the villages of Mitiálá and Nesri, of the Kúndlá parganah.

As soon as the sipáhis of the Kúndlá thánah heard of this they mounted and pursued the Káthis, and some Amreli and Láthi troops also joined them; nevertheless Hádá Khúmán and the main body of the freebooters succeeded in reaching the Gir and evading pursuit, but Ghelo Khúmán, who was the eldest son of Hádó Khúmán, was unable to reach the Gir, and took shelter in the village of Ámbá, under Liliá. Hearing of this the pursuers turned their steps thither, and in the combat that ensued Ghelo Khúmán was shot by the Láthi troops. For this reason the Khúmáns will not drink water in Láthi territory to this day. When the news of the death of Ghelo Khúmán reached the Káthis in the Gir, they planned an attack on the village of Wandá, under Kúndlá,

and in 1821 attacked the village and were driving off the cattle and other plunder to the Gir, when the Kúndlá garrison, led by one Kálo Bhati, overtook them near a hilly ridge close to Dedán. On seeing themselves thus closely pursued they took to flight, and, relinquishing the cattle and other plunder, took shelter in a deep ravine, where, however, Mánúsúr Khúmán, son of Jogidás Khúmán, met his death from a musket-ball fired by the Kúndlá party, and his brother Lákho Khúmán was wounded, but the rest contrived to escape. The Khúmáns now devastated the Bháv-nagar parganahs more than ever, and prosecuted their feud with much

obstinacy and cruelty, insomuch that in A.D. 1822 Captain Barnwell, with a view of appeasing these disturbances, marched with a force to Amreli and summoned the principal chiefs of that part of the country, and especially Wajesinghji and his minister Narsidás Ládharám, and the Gáekwár Súbah, Govindráo Dewáji, to meet him. He then urgently desired each chief to put down the outlaws who were in outlawry against them, and offered to give them assistance in preserving the public peace and punishing rebels. Agreeably to his directions, Thákor Wajesinghji proceeded to Kúndlá to arrange about the Káthis, and there discovered that the insurgent Khúmáns were secretly aided and sheltered by the Wálás of Jetpúr and Chital. He therefore sent his Kárbhári, Shewakrák Rájárák, with his assistant, Gávarishankar Udayshankar,* then a youth, to represent this to Captain Barnwell. Captain Barnwell summoned the

* Now Chief Minister, and late Joint Administrator: he received the insignia of C.S.I. at the Imperial Assembly at Delhi on January 1st, 1877.

Wálás to his presence, and, though they denied all complicity with the Khúmáns, forced them to bind themselves by securities never to aid them.

About this time, viz., in A. D. 1823, the Khúmáns, amongst other

A. D. 1823. raids, carried off the cattle of Megh Ráthor of Júnwadar, under Bhávnagar, who followed

them to obtain the restoration of the cattle, and eventually discovered that the Káthis were concealed in the Jetpúr villages of Walárdi and Gúgrálá. On discovering this he told Shewakráam Desái where the Khúmáns were sheltered, and Shewakráam wrote off at once to inform Wajesinghji, and sent Megh Ráthor with the note. Wajesinghji at once despatched a strong force to Walárdi under his brother-in-law Parmár Vajubháí, his bháyád Jethibháí, Jamádár Abdúl Habib, and Kándár Jethá Mehtá. They reached Walárdi, thirty-six miles from Kúndlá, at sunrise next morning, and captured Harsúr and Golan, sons of Jogidás Khúmán, as well as his daughter Kamribái, who was then of tender age. From Walárdi they went to Gúgrálá, where all the Káthis were, but, as they arrived late, all had left the village except Hádó Khúmán and a Cháran named Hepo. They refused to surrender and were slain, and the Bhávnagar force severing their heads brought them and their prisoners to Wajesinghji at Kúndlá, who at once informed Captain Barnwell of his success, and of the conduct of Jetpúr in thus harbouring his enemies.

Captain Barnwell at once sent for Múlú Wálá and the other shareholders of Jetpúr, and put them in confinement, and placed the Jetpúr estate under attachment, appointing to its charge Desai Shewakráam Bhawánishankar with a guard of five hundred infantry.

After some days the Jetpúr shareholders petitioned to be released, but Captain Barnwell refused to set them at liberty unless they would engage to capture all the Khúmáns and hand them over to Wajesinghji. They agreed to do so, and offered as their securities Wálás Vikamshi and others of Jetpúr, Chelá Kháchar of Jasdan, Bhán Kháchar of Bhadli, Harsúr Wálá of Bagasrá, and Kotilá Dantá of Dedán, and on this they were released, and eventually, agreeably to their promise, they captured the Khúmáns out against Bhávnagar, viz., Khúmán Jogidás Hádá and his relations Viro, Bhán, Pitho, Bhim, Rám, and Lakho, and handed them over to Captain Barnwell, who at once placed them in jail.

Of these, Viro and Pitho died in jail, and Captain Barnwell eventually entrusted the remainder to the Jetpúr Chief's securities with orders to hand them over to Thákor Wajesinghji, and in A.D. 1824 the securities above-mentioned took them to Bhávnagar, but after long negotiation no arrangement was concluded, and the securities, taking the Khúmáns with them, returned to their villages.

A. D. 1824.

As Wajesinghji would not come to terms, the Káthis, towards the close of A.D. 1824, again went out in outlawry, and struck the village of Jesar, in Únd Sarvaiyá. On hearing of this outrage the garrisons of Mahúwá and Kándlá mounted in pursuit, and overtook the Káthis near Mitíálá, killing Chámpo Khúmán, son of Ghelo Khúmán, one of their number, but were unable to capture or slay any others, and the Káthis again sought shelter in the Gir.

In A.D. 1825 a famine occurred throughout the province. Wajesinghji, who traded largely on his own account, sent eleven ships to foreign ports to procure grain, and by importing largely much alleviated the famine throughout his dominions.

In A.D. 1826 the Káthis made another desperate inroad into Bhávnagar territory, and carried off the cattle of the Dhárúká and Pipráli villages. At this time Wajesinghji was at Síhor. He now suspecting the fidelity of Narsidás Ládharám, dismissed him, and promoted Shewakráam Desái to be chief minister, and mounted himself, with the said Shewakráam and a large body of horse, in pursuit of the Khúmáns. When he reached the village of Kanád he overtook the Khúmáns, who, leaving the cattle, took to flight and made for Pálitáná. Ebhal Khúmán, son of Bhoj, was, however, killed at Kanád by Kánthar Gowáliá. The pursuit was so hot that the Pálitáná Chief durst not afford the Khúmáns shelter, and their band broke up into twos and threes, and made by different routes to the Gir; and Wajesinghji, bringing back the cattle thus recovered, returned to Síhor and gave information to Captain Barnwell.

Captain Barnwell desired Wajesinghji to reduce the Khúmáns as well as he could, and promised to award him compensation for his losses from the Khúmáns' securities.

Jogidás Khúmán now, seeing that Wajesinghji obstinately refused to come to terms, resolved on no less a project than an attempt to plunder Bhávnagar itself. With this object he collected all the Khúmáns, and Wálás Oghad and Mátrá Nájáni of Hálriá, and other men who were in outlawry against Júnágadh, and with a large force collected from all quarters he arrived at Pálitáná and camped there. The Pálitáná Chief, Kándhoji, aided him both with men and supplies, and Jogidas reached

the village of Nágdhanibá, which he plundered, putting to death and wounding many of the inhabitants. From this point he turned back again without actually reaching Bhávnagar, ravaging and burning the villages on his way, and destroying the crops.

Wajesinghji, on hearing of this daring inroad, mounted in pursuit

with four hundred horsemen, previously sending a well mounted troop in advance to get to Pálitáná before the Káthis, and thus intercept them from taking shelter there. Wajesinghji overtook the Káthis near Timáná, on the bank of the river Shatrunji. Here, after an obstinate contest in which twenty or twenty-five Káthis were slain and many wounded, they were put to flight, and the Thákor returned to Talájá, while the Káthis escaped to the Gir.

In A.D. 1827 Jogidás Khúmán fell upon the village of Haliád, killing the patel and committing other outrages. Haliád looted by Jogidás Khúmán in A.D. 1827. When the news reached Sihor the force stationed there at once went in pursuit, and overtook the Khúmáns near the village of Samadhiálá, on the banks of the Shatrunji river, but were unable to make any impression on them, and the Khúmáns carried off their plunder in triumph to the Gir.

Elated with this success, the Khúmáns again invaded Bhávnagar territory, and plundered the village of Dihor, defeating the Rájput garrison. The garrison of Táná, however, led by Jamádár Dosá Samá, pursued the Káthis and overtook them in the lands of Nesiá, where a stubborn fight took place, but the Káthis were eventually worsted and sought shelter at Pálitáná.

Wajesinghji was now wearied of the continual raids and attacks of the Khúmáns, and accordingly, in A.D. 1828, he sent for them to Bhávnagar in order to make peace. At this time Shewakráam Desái resigned the office of chief minister, which was conferred on Pramánandás Ranchordás, father of the present assistant joint administrator, Ázam Sámaldás Pramánandás.

In A.D. 1829 peace was concluded with the Káthis on the following terms:—

Peace concluded with the Khúmáns in A.D. 1829. The Káthis surrendered the undermentioned villages and shares of villages as compensation for the damage they inflicted, viz., a half-share in Nesri, the entire village of Jirá, a fourth-share in Vijpuri, a fourth-share in Bhamodrá Mohotá, and a half of the villages of Mitíálá, Ámbalḍi, Bhamodrá Náháná, and Dolti, and half of the remaining three-fourths of Bhamodrá Mohotá, and in this year they agreed also to do military service. Mr. Blane (then Political Agent) sent this arrangement to the Bombay Government for instructions, and it received their sanction. In this year Wajesinghji's daughter Báiráj was espoused to Jám Ranmalji of Nawánagar.

In A.D. 1830-31 the Áhmadábád and Gújarát revenue officers of the British Government paid much attention towards furthering the prosperity of the port

of Goghá, and by levying vexatious duties on merchandize destined for Bhávnagar, contrived to enhance the trade of Goghá at the expense of Bhávnagar.

In A.D. 1836 Sádúl Khasiá, son of Sámat Khasiá of Monpúr, after the death of his father, began to associate with dacoits, highway robbers, and such like, and eventually they made an attack on the temples of the Shráwaks on the Shastrunjaya hill, and carried off a large booty. At the complaint of Pálitáná and the Shráwak community, the Political Agent (Mr. Blane) directed Bhávnagar to produce the guilty or else pay compensation, and to enforce this demand placed a mohsal on the Bhávnagar State. The Darbár on this mohsalled Sádúl

Wálá Chámpráj invites Sádúl Khasiá to go into outlawry against Bhávnagar.

Khasiá. At this time Chámpráj Wálú of Charkhá was out in outlawry against Amreli, and had come to stay as a guest with Sádúl Khasiá. He, seeing the annoyance which the Darbári mohsals gave to Sádúl, incited him to

join him in outlawry, holding out to him hopes of recovering Mahúwá. Sádúl, seduced by his picture of an outlaw's life, joined him with a large band of men, and as a first attempt carried off the horses of Thákór Wajesinghji from Talájá after slaying their guards. On his way to the Gir, however, as he passed the village of Jhábál, Oghad and Wájsúr Khúmán of Bhamodrá, who were paying a visit to the Jhábál Khúmáns, hearing of what Sádúl Khasiá had done, sent news to the Kúndlá garrison, and themselves and their retainers mounted in pursuit. The Kúndlá garrison joined the Khúmáns, and they surrounded Sádúl Khasiá in the Nándivello hill, in the south-east corner of the Gir. Sádúl Khasiá, however, escaped, but the horses were recovered. In 1836 a Committee appointed by Government sat to investigate the respective rights and claims of the British Government and the Bhávnagar Darbár.

Wajesinghji, who had ample experience of the loss sustained in the

Sádúl Khasiá plunders the village of Konjli.

outlawry of the Khúmáns, at once collected troops to put down Sádúl Khasiá's rebellion, who, however, after a few weeks' residence in

the Gir, issued forth and plundered and burned the village of Konjli, under Mahúwá, and carried off his plunder to the Gir. He was pursued by the Mahúwá troops, but they were unable to capture him.

Wajesinghji now sent a large force under his eldest son, Bhávsinghji,

Kúnwars Bhávsinghji and Nársinghji march upon and destroy Monpúr.

and another son named Nársinghji, to deal with Sádúl Khasiá. This force proceeded to Monpúr, the fort of which they levelled to the

ground, and destroyed Sádúl's house, and then, after placing thánahs in suitable places, Bhávsinghji returned to Bhávnagar.

In revenge for this, Sádúl Khasiá issued from the Gir in A.D. 1838

Sádúl Khasiá in A.D. 1838 plunders Waral and Deplá. and plundered the village of Deplá, and carried off his plunder in safety to the Gir. Shortly after this he again came forth and struck and

plundered the village of Waral, which was held by Bhávsinghji as maintenance. He, however, lost several men at Waral, and consequently was unable to burn and utterly destroy the village, as he had intended, but again sought shelter in the Gir.

Wajesinghji now complained to the Political Agent that Sádúl Khasiá always obtained shelter in the Gir, under Júnágadh, but Júnágadh denied the charge. At last Sádúl Khasiá was,

Capture of Sádúl Khasiá in A.D. 1840.

in A.D. 1840, captured in a Koli's house in the village of Mothá, of the Úná parganá, under Júnágadh. He was now brought to Bhávnagar, and Wajesinghji sent him to the Political Agent, who tried him and sentenced him to ten years' rigorous imprisonment in the Áhmadábád jail, and decided that the Darbár should resume all his villages except Jám-búra and Chúná, which were reserved for his sons, Jálam and Hamir, while with regard to himself a proviso was made that should he survive his imprisonment he should be allowed to enjoy Monpúr for life. This decision was

A.D. 1841.

confirmed by the Bombay Government in March 1841. Eventually Sádúl Khasiá survived his imprisonment, and enjoyed Monpúr during the remaining years of his life; the other villages are still enjoyed by his descendants. In A.D. 1840 Wajesinghji, in consideration of an annual payment of Rs. 2,793-6-5 from the Honourable Company, agreed to relinquish the coining of money within his territories.

Death of Kúnwar Bhávsinghji in A.D. 1845.

In A.D. 1845 Bhávsinghji, the heir to the *gádi*, died at Síhor, leaving behind him four widows, namely:—

1. Phúljbá, daughter of Chúdásamá Manúbhá of Gámph. She was the mother of the heir to the *gádi*, by name Akherájji, then twenty-eight years of age.
2. Bonjibá, daughter of Chúdásamá Báwáji of Bhadiád. She was the mother of Kúnwar Jaswantsinghji, then eighteen years of age.
3. Jijibá, daughter of Thákor Bábji of Chúdá. She had two sons, Rúpsinghji and Devisinghji, who were seventeen and fifteen years of age respectively.
4. Motibá, daughter of Jádejá Báwáji of Ashamiá, under Kachh. She had no issue.

In 1847 the Bhávnagar minister Pramánandás resigned office, owing to advancing years, and the Thákor's private

A.D. 1847.

Kúrbhári, Girjášankar Kurnáshankar, dying

this same year, the Thákor entrusted the Kárbhár to Ázam Gávvarishankar Údayashankar, and Desái Santokráam Shewakráam, son of the old minister Shewakráam Rájárám, in joint charge.

In this year (A.D. 1849) Wajesinghji granted the following villages to his sons and grandsons, viz., Jhinjáwadar, Bhimrád, and Súrka to his son Nársinghji, and Lákhanká, Tátam, and Sárangpúr to his son Akherájji; to his grandson Jaswantsinghji he gave Timáná, Mákhaniá, and Páwati, to Rúpsinghji Waral, Agiáli, and Thoráli, and to Devisinghji Rámdhri, Wáo, and Devliú.

In A.D. 1854 Colonel Lang (then Political Agent) settled the Júnágadh claims on the Kúndlá parganah, deciding that the parganah should remain with Bhávnagar, but that that State should pay to Júnágadh on account of their claims an annual payment of Rs. 9,000. The Arabs had in A.D. 1851 seized on Mahúwá, which they refused to surrender until their claims were satisfied. Colonel Lang, however, persuaded them to evacuate the place, and made an agreement for the payment of their just claims. These and other matters were negotiated through the Political Agent by the late joint administrator, Ázam Gávvarishankar Údayashankar, with whose exertions the Thákor was much pleased.

In A.D. 1852 Thákor Wajesinghji, who was now seventy-two years of age, died, and was succeeded by his eldest grandson Akherájji, otherwise called Dájiráj, who was then thirty-five years of age. At this time Nánibá, widow of the late Thákor, and mother of Akheráj and Nársinghji, left the palace and took up her residence in the town, outside the fort. Akherájji died in 1854, after a short and uneventful reign, without issue male, but leaving one daughter, Bákunwar, and was succeeded by his brother Jaswantsinghji, who was now twenty-seven years of age.

The direct line having died out, the Mámlatdár of Goghá came over to Bhávnagar to take possession, on behalf of the British Government, of the 116 villages under the British regulations, on the plea that a brother could not inherit this portion of the estate, and this plea was supported both by the Collector of Áhmadábád, Mr. Hadow, and the Settlement Officer, Mr. Rogers, and an attachment was placed on this portion of the estate. The Political Agent, Colonel (then Major) Barr, however, supported the minister, Ázam Gávvarishankar Údayashankar, and maintained that Jaswantsinghji's claim to succeed was clearly lawful and right. As the matter did not admit of discussion, the Bombay

Government acknowledged the propriety of the Political Agent's views, and ordered that Jaswantsinghji was entitled to succeed, and addressed that Chief a congratulatory letter.

In A.D. 1857 the Áhmadábád police interfered in Bhávnagar affairs,

A.D. 1857. and made false accusations against certain of the chief officials, the result of which was that

the 116 villages aforesaid were placed under the Káthiáwár Agency (subject, however, to the zillah courts), agreeably to Act VI. of 1859, and an Assistant Political Agent was invested with the powers and authority of Magistrate.

In A.D. 1858, on 6th January, Takhtsinghji, eldest son of Thákor Jaswantsinghji and Haribá, daughter of Jádejá

A.D. 1858. Súrábháí of Rájpúra, was born.

In A.D. 1860 Mr. J. B. Peile, of the Bombay Civil Service, reviewed the relations and disputes between the Thákor

A.D. 1860. and the British Government in a report, which

was printed at the Education Society's Press at Bycullá in A.D. 1860. This report deals comprehensively with all the claims of the Bhávnagar State, and disputes between it and the British Government.

In A.D. 1863 Bákúnwar, Akheráji's daughter, was married to Jám

In A.D. 1863 Akheráji's daughter Bákúnwar marries Jám Vibháji of Nawá-nagar. Vibháji, the present Chief of Nawánagar, but this lady died a few months after she reached that capital.

In A.D. 1864 Thákor Jaswantsinghji built the Jaswanáth temple at

A.D. 1864. Bhávnagar, and commenced erecting many

A.D. 1866. other public buildings.

In A.D. 1866 the Bombay Government, after finally considering all the matters in dispute between the Bhávnagar State and the British Government, published a notification in the *Bombay Government Gazette* whereby, amongst other provisions, the civil and criminal jurisdiction over the 116 villages mentioned above was restored to the Thákor. The Thákor, delighted at regaining his jurisdiction, bestowed the village of Túrkhá, of the Botád parganá, on Ázam Gávarishankar Údayashankar, and Kúmbhan, of the Mahúwá parganá, on Ázam Santokráam Shewakráam, in recognition of their good service.

Early in A.D. 1867 the Bombay Government, pleased with the reforms in his administration and the adoption (at

In A.D. 1867 Jaswantsinghji is made a K.C.S.I. Colonel Keatinge's suggestion) of the civil and criminal procedure codes and other reforms, bestowed on the Bhávnagar Chief the title of a Knight Commander of the Most Exalted Order of the Star of India.

A.D. 1868. In A.D. 1868 Thákor Sir Jaswantsinghji performed a pilgrimage to Benáres, and in

this year his eldest son, Takhtsinghji, accompanied the minister, Ázam Gávarishankar Údayashankar, to Rájkot to be present on the occasion of the laying the foundation-stone of the Rájkot Rájkmár College, and at the close of this year his son and minister aforesaid were present at the Bharúch Exhibition.

In A.D. 1869 Devisinghji and Rúpsinghji, younger brothers of Sir

A.D. 1869.

Jaswantsinghji, died, and the Thákor, whose health had been failing since the last year or two, grew weaker day by day from his grief, and at last died on April 11th, 1870, in the forty-third year of his age and the sixteenth of his reign, leaving behind him four widows, besides the mother of the heir to the *gádi*, who died during his lifetime. Jaswantsinghji left two sons, Takhtsinghji and Jawánsinghji, the latter being the son of a daughter of a Girássiá of the Ráh family of Chorwád.

Death of Jaswantsinghji in A.D. 1870.

Takhtsinghji, the present Chief, succeeds his father, Jaswantsinghji, in 1870.

In A.D. 1870 the Bombay Government appoint a Joint Administration during the minority.

Ázam Gávarishankar Údayashankar and Mr. E. H. Percival, C.S., appointed Joint Administrators.

Sir Jaswantsinghji was succeeded by his son Takhtsinghji, the present Chief, then a minor.

The Bombay Government in 1870 decided that the affairs of the State of Bhávnagar should be conducted during the minority of the Chief by a joint administration consisting of an European administrator associated with Ázam Gávarishankar Údayashankar, the able and experienced minister of the State, and Mr. E. H. Percival, of the Bombay Civil Service, was appointed joint administrator, and in A.D. 1871 the young Chief joined the Rájkmár College at Rájkot.

A.D. 1871.

The first great measure taken in hand by the joint administration

A.D. 1872 to A.D. 1875.

was the entire reform of the revenue system, a task for which both administrators were singularly well qualified, the one by his experience of the British revenue system in the neighbouring British districts in Gújarát, and the other by his intimate acquaintance with the local customs. A Khútábandi or cash settlement for four years, viz., 1872, 1873, 1874, and 1875, was shortly introduced by them, and the system has been continued with excellent results. Nor was this all. Public works on a large scale were set on foot. A revenue survey was introduced, while education, police, &c., were all put on an improved footing. In A.D. 1874 the young Chief left the Rájkmár College and continued his studies under a tutor, Captain H. L. Nutt, of the Bombay Staff Corps, being selected as his preceptor; and in this year the Chief married three ladies of the Gondal, Wánkáner, and Wadhwán houses

respectively, and fourth a daughter of the Wálá Girássiá of Tálájá. Mr. Percival proceeded to Europe on furlough in March 1875, and Major J. W. Watson, of the Bombay Staff Corps, acted for him during his absence. On the 15th of November 1875 the Gondal lady Májirájbá, mother of the heir to the gádi (Bhávsinghji), died. Shortly after the Thákor Sáhib, accompanied by his tutor (Captain Nutt), made a tour in India and visited Delhi, Ágrá, Calcutta (where he had an interview with the Viceroy,) Alláhabád, Gwálior, Indor, Láhor, Amritsar, Luknow, Banáres, Hardwár, Bhartpur, Masuri, and many other places. On his return he commenced the construction of a marble memorial of his deceased Ráni, and a girls' school was named after her. Mr. Percival resumed his appointment in March 1876, and on January 1st, 1877, the Chief, accompanied by Ázam Gávarishankar Udayashankar, attended the Imperial

Takhtsinghji attends the Imperial Assemblage at Delhi in A.D. 1877.

Assemblage at Delhi, where he received a banner from H. E. the Viceroy and Governor-General, and his salute was increased from eleven to fifteen guns. His old and faithful minister, Ázam Gávarishankar Udayashankar, was at the same time made a Companion of the Most Exalted Order of the Star of India. It must be recorded that a son named Bhávsinghji was born to the Chief in April 1875 by the Gondal lady. In February 1877 Mr. Percival was transferred to the Sholápur collectorate, and was succeeded as Joint Administrator by Major J. W. Watson; and in March of this year the Thákor Sáhib succeeded Ázam Gávarishankar as Joint Administrator, who reverted to his former position as Minister. In April 1877 the Bombay Government passed a Resolution consenting to entrust the full power of the Bhávnagar State to the Chief in April 1878. In June 1877 Major Watson was appointed to act for Colonel Law as President of the Rájasthánik Court, and on 29th July 1877 he handed over charge of the Bhávnagar joint administration to Colonel Parr. During Colonel Parr's tenure of office, His Excellency Sir Richard Temple, Governor of Bombay, visited Bhávnagar and presented the Ráj Sáhib Mánsinghji of Dhrángadhrá with an imperial banner, as, owing to ill health, he had been unable to attend the Delhi Assemblage. His Excellency the Governor opened the High School, and made a very interesting speech. In January 1878 the Political Agent, Mr. Peile, invested His Highness the Jám Sáhib Vibhoji and His Highness the Ráj Sáhib Mánsinghji with the insignia of a Knight Commander of the Most Exalted Order of the Star of India, and on this occasion the old and trusted Minister of the State, Ázam Gávarishankar Udayashankar, received the insignia of the Companionship of the Star of India previously conferred on him.

On the 5th of April 1878, the present Chief, Takhtsinghji, was installed on the gádi by the Political Agent, Mr. Peile, who made a most eloquent speech* on the occasion. Colonel Parr, Joint Administrator, Major Watson, President of the Rájasthánik Court, and Mr. Fitzgerald, District Officer, were also present on this occasion. Colonel Parr afterwards took charge, for a short time, of the Judicial Assistant's office, and shortly afterwards was appointed Political Agent of Kolhápûr, for which place he left much regretted both by the Chief and all the officials of the State.

Immediately after this, the Chief bestowed a lákh of rupees (£10,000) for building a new wing to the Rájkûmár College at Rájkot and towards an endowment fund.

On the 13th January 1879, Ázam Gávrishankar Udayashankar, C.S.I., resigned the office of Minister, and full of years and honours, retired into private life, after having served the State for about 55 years in different capacities. Of this period about 32 years were as Chief Kárbhári. He still enjoys excellent health, though now above 78 years of age. He was succeeded in his office by his nephew, Ázam Sámaldás, son of a former Kárbhári, Parmánandás, who has been mentioned above.

Other principal public works recently undertaken have been—(1) the Boat Basin at the Bandar, designed and constructed by the able Executive Engineer, Mr. R. P. Sims; (2) the Steam Chain Ferry, which maintains communication with the opposite shore, and thus brings the Bhál District into regular communication with the Capital; (3) the Takhtsinghji Hospital, which, when completed, will be the handsomest of all the buildings at the Capital; (4) the Anglo-Vernacular School near the Rûwápûri Gate.

Besides these and other smaller works, the Chief has given a lákh and fourteen thousand Rupees (£11,400) for throwing a fine bridge across the Áji River at Rájkot. The Bhávnagar State has also had an excellent, though small steamer, built in Bombay, at the Government Docks, for traffic between Bhávnagar and Bombay, and she ran very successfully for the last few years.

Previous to this, however, viz. early in 1877, Major Watson and the Thákor Sáhíb resolved on constructing a railway between Bhávnagar and Wadhván with a branch to Dhasá, at the expense of the State; and Major Watson, in May 1877, proceeded to Wadhván to meet Sir Richard Temple, then Governor of Bombay, and conveyed to him the consent of the Joint Administration to construct the Railway at the

* This speech is published in full in an Appendix.

expense of the State. The Railway construction was commenced at the end of March 1879, and was opened by His Excellency the Governor on the 18th December 1880, who, with a select party of officials and others, travelled as far as Limbdi and back in a special train provided for the purpose.

In April 1881, the Chief's brother, Jawánsinghji, proceeded to Europe with Mr. Macnaghten, the talented Principal of the Rájkûmár College, and joined Trinity College at the Cambridge University, where he remained for 15 months.

On the 24th May 1881, Her Imperial Majesty conferred on the Thákôr Sáhíb the rank of Knight Commander of the Most Exalted Order of the Star of India. Two sons have been born to the Thákôr Sáhíb by the Wadhván lady, one named Bhagwatsinghji, on the 31st October 1878, and another named Mangalsinghji, on the 3rd June 1881. Two daughters were born to the Thákôr Sáhíb by the Wánkáner lady; one named Rámbá was born on 14th April 1876, and the other named Kesábá on the 24th November 1877.

The Thákôr Sáhíb has hardly been long enough in (1881) independent charge of his State, for any final opinion to be pronounced of his mode of administration, but hitherto his acts have been distinguished by discriminating liberality, and the opinion held by Government of his management of the State, is perhaps best shown by the bestowal on him of the rank of K.C.S.I. so early in his career.

On the 17th January 1882, an investiture Darbár was held at Rájkot, when H. H. the Thákôr Sáhíb Sir Takhtsinghji was formally invested with the Insignia of a Knight Commander of the most Exalted Order of the Star of India. H. E. the Governor, Sir James Fergusson, was to come to perform the ceremony, and had arrived as far as Bhûj, but a sad domestic occurrence prevented his visiting Rájkot. However, the Darbár was well attended by the First and Second Class Chiefs and the other Chiefs of the Province. Colonel Barton performed the investiture ceremony with great *éclat*.

At this time H. H. was presented with an address from the students and ex-students (Chiefs and Princes) of the Rájkûmár College, and in grateful remembrance of the munificent gifts he had made to the College, he was asked to sit for his portrait. Other learned institutions in Rájkot also presented H. H. with addresses.

In October 1882, His Highness went to Bombay to sit for the portrait, when he was accorded a very splendid reception by the leading citizens of Bombay, and addresses were presented to him during his stay in Bombay. His Highness made munificent donations to different institutions, Elphinstone College, Libraries, and other Schools, &c.

In June 1883, His Highness presented the Northbrook Club in England with a sum of Rs. 1,00,000 (£10,000) in aid of it, and H. R. H. the Prince of Wales, who performed the opening ceremonies of the Institution, publicly thanked His Highness.

In May 1883, H. H. the Thákór Sáhíib gave three villages to his brother Jawánsinghji in appanage, according to the custom of his house. This act elicited the approval of the local officials as well as of all the Chiefs of the Province.

CHAPTER IV.

DETAILS OF ADMINISTRATION.

LAND.

There are two principal divisions in land tenures of the Bhávnagar

Land Tenures.

Khálsah and Bárkhali lands.

State, namely (1) the Khálsah or crown lands, and (2) the Bárkhali, or lands held by vassals and others. The Khálsah consists of two kinds : (1) lands held by cultivators directly of the State for a fixed term of years on the Khátábandi system, and (2) Bárkhali land situated in the lands of crown villages held direct of the State on the Pasáitá, Dharmádá, Jivái, Inámi, or service tenures.

The Pasáitá land is land held rent-free of the State on condition of village police service. Dharmádá, or tenure by religious service, includes lands bestowed on ascetics or holy men of whatever religion, as well as grants in endowment of mosques, temples, &c. Jivái includes lands granted for maintenance, as well as purely service tenures, and, except that it also includes maintenance, corresponds nearly with the Patáwat tenure of Rájputáná. The Inámi tenure differs from the others, in that no service can be demanded from the tenant; fealty and allegiance are, however, inseparable from this as from all the tenures. Patel Palat is one of the service tenures, and consists of land granted free of State dues to Patels in consideration of their services in the village, and instead of pecuniary remuneration. Lands held on these tenures are called Bárkhali lands situated in Khálsah villages.

The land held by vassals may be divided into Kapál Girás, Múlgirás, Dharmádá, Jivái, Inámi, and service tenures. Kapál Girás and Múlgirás. Of these the last four having been explained above, it is merely necessary to allude to Kapál and Múlgirás. Kapál Girás ('forehead girás') is land granted in appanage to cadets of the house ; while the Múlgirás tenure, for the purposes of the Rájasthánik

Court, has been defined by Government in Notification published in the *Bombay Government Gazette*, dated Bombay Castle, 26th August 1873, and it is therefore unnecessary to discuss it here.

Land held under the Khátábandi tenure pays a fixed amount to the State for a stated period of years, and the holders are liable to ejection only in the following events:—(1) where they fail to pay their assessment; (2) where previous remissions of the assessment have been granted, and nevertheless the holder does not cultivate his holding, and on inquiry being made it is found that he has not sufficient cattle or means to cultivate his holding without frequent remissions of the assessment. The tenant has no power to transfer his holding, land only being transferred, in the cases above quoted, by the State alone, and on such transfers being made it is usual for the incoming tenant to pay the State a sum of money (called Sákar or Súkri) as a royalty.

In vassal-held villages the old Bhágwatái system of dividing the produce is still in force, and here theoretically the tenant is a tenant at will, though the land-owners are influenced both by self-interest and prescription, and rarely terminate a tenure. In Bhágwatái villages two systems prevail: (1) Dhál (called in Gújarát Kaltar), whereby a rough assessment of the State share is made from the standing crop, and (2) where the tenant's gross produce is brought to the village grainyard; here the (Rájbhág) State share is separated from the cultivator's share (Khedú bhág), and this done the tenant may remove his share of the grain to his own house.

No land is liable to be sold by orders of any Civil Court in payment of a cultivator's private debts,—indeed, as the land belongs to the State, it is obviously not liable to sale by order of such Court. The cultivator's cattle and implements of husbandry are specially exempted from sale by order of any Civil Court.

In Khálsah or crown villages the land revenue is collected according to the Khátábandi assessment in ready money, but in the vassal-held villages the Bhágwatái or crop-division still prevails. The usual division in Kharif crops is half and half, but in some cases five-eighths of the entire crop are taken by the landowner, leaving but three-eighths to the cultivators. In irrigated crops the division varies.

The usual mode of internal management of vassal villages resembles closely the manorial system of English holdings. Thus the Gámáit land corresponds to

Tenant proprietors under the State.

Tenant Proprietors under the vassals.

Land whether or not liable for debt.

Land Revenue how collected.

Internal management of Vassal Villages.

the tenemental land, and the Gharkhed to the demesne lands. Where there are more than one landholder and a complete separation of interests has not been made, it is usual for each shareholder to have separate Gharkhed (or demesne lands), while the tenemental lands remain joint amongst all the shareholders, the produce being divided according to the position of each in the family.

A revenue survey is in progress, and in a few years more the whole area of the State will be scientifically assessed.

Incidence of the Land-tax. At present the assessment is regulated by the experience of the amounts levied in former years, but the rates are approximately as follows:—

Crop.	Rate levied per Acre.		
	Good land.	Middling land.	Indifferent land.
Sugar-cane (special levy)	25	20	.....
Wheat	7½	5	3
Tobacco.....	5	2½	1½
Bájrí	4½	2	1½
Jowár.....	2½	1	1
Cotton	10	5	2½

The assessment is collected by three instalments, viz., the first on Máha Sud 2nd, the second on Waishákh Sud 2nd, and the third on Ásúrh Sud 2nd. Remissions are constantly granted on good cause being shown, and it is by studying the remissions granted and sums actually realized in each Khátá that revisions are made in the land assessment.

Formerly the parganahs were given in farm to influential persons of the court, who in their turns sublet the farms of villages or groups of villages, and these were usually again either sublet or shared. By this mode of administration a minimum of profit occurred to the Darbár, while a maximum was extorted

from the rayat. Arrears of land revenue are enforced by Mohsals, and these failing to procure payment, the property of the cultivator (excluding his cattle and implements of husbandry) are sold to satisfy the State demands. Such cases are, however, of rare occurrence, as remissions are liberally granted.

JUSTICE.

There are in all fifteen Criminal Courts in the State, viz., eleven Courts of Mahál Nyáyádhishes, with powers of imprisonment of either description up to six months, and fine up to Rs. 200 ; two Assistant Sar-Nyáyádhishes, with powers of imprisonment up to seven and three years, and fine up to two thousand and one thousand rupees respectively ; one Sar-Nyáyádhish with powers of imprisonment of either description up to fourteen years, and fine up to Rs. 5,000. In cases where a heavier sentence is necessary, this official obtains the Darbár's sanction before *executing* sentence.

The Sar-Nyáyádhish hears appeals from the Assistants and Mahál Nyáyádhishes, but the Darbár Huzur Court is the final court of appeal. When the estate was under joint administrators, it was decided by Government that before executing a capital sentence the proceedings should be submitted and the Government sanction obtained. But now the State has, like other first-class States, full powers of life and death.

The working of the Criminal Courts is, on the whole, highly satisfactory, the usual tendency being that of being too lenient in punishment rather than too severe. In the Civil Courts the principal shortcomings are a want of a distinct record of proceedings in some of the lower Courts, and a tendency to amalgamate proceedings and judgment into one ; but matters are improving yearly, and the higher Courts are satisfactory in every way.

POLICE.

The village police consists of a Múkhi, or Police Patel, aided by the village Pasáitás, and in addition to these a regular police force of horse and foot is under the orders of the Police Superintendent, Mr. Shivparasad Hariparsád. These are deputed wherever he considers necessary, under the orders of the Mahál and Tapá Foujdárs. There is also a force of (so-called) armed police at the capital, but the duties they perform are essentially military, and in truth they have little or no connection with the true police of the country. There are Pagís, or trackers, in all villages of any importance, and in many villages the Pasáitás willingly agree to be responsible for compensation in case of robberies being committed within the village lands.

REVENUE AND FINANCE.

In the year 1876 the gross revenue of the State showed a total of Rs. 26,81,215-14-3 of ordinary revenue, equivalent to about £268,121 derived from the following sources :—

Abstract of Ordinary Revenue of the Bhávnagar State for 1876.

Source of Revenue.	Amount realized.	
	Rupees.	£
Net Land Revenue	20,00,152 11 10	200,615
Sea Customs	1,71,226 14 1	17,123
Land Customs	1,34,191 9 10	13,419
Salt	7,876 15 4	787
Opium.....	20,878 12 8	2,087
Liquor Licenses.....	6,473 5 9	647
State Dues and Taxes	75,728 15 8	7,572
Stamps, Fees, and Fines.....	55,541 5 1	5,554
Interest on Government Securities	1,44,358 0 0	14,435
Miscellaneous.....	58,787 4 0	5,878
Total of Ordinary Revenue.....	26,81,215 14 3	268,116

The entire amount of tribute and similar demands paid annually by the Bhávnagar State through the British Government are as follows :—

Tribute, Peishwá's share	52,000	} 1,28,060 0 0*
„ Gáekwár's share	76,060	
Tribute to Gáekwár of Mútafarkát villages ...	3,999 8 0	
Jânágadh Zortalabi	22,858 0 0	
Amount paid annually to Jânágadh on account of their claims on villages of the Kândlá Parganah ...	9,000 0 0	

Grand Total.....Rs. 1,63,917 8 0
or about £16,391-15-0.

The ordinary expenditure of the State, including Rs. 9,24,020-3-10 on Establishments, Tribute as above, Village improvements Rs. 1,21,749-6-9, Public works Rs. 7,47,510-13-8, amounted in A. D. 1876 to Rs. 25,58,922-10-10, but there were special reasons, such as the Thákór Sáhib's visit to Bombay to meet H. R. H. the Prince of Wales, which caused the expenditure to be greater than usual; the average annual expenditure does not exceed twenty-five lákhs of rupees.

* This sum now belongs to the British Government—*vide* page 38.

The annual surplus is usually invested in Government securities, a sufficient amount to meet current demands being lodged in the Huzur Treasury at Bhávnagar. At the end of 1876 there was a total of forty-one lákhs of rupees invested in Government securities, besides a cash balance of Rs. 15,28,816-1-9.

CUSTOMS AND TRANSIT DUES.

Bhávnagar is recognized as a British Indian port. The principal export duties are those on cotton, wool, ghi, brass vessels, and oil; they are as under:—3 annas per cwt. of cotton, 1 anna per maund of 40 lbs. of wool, 8 pies per maund of 40 lbs. of ghi, 2 annas per maund of 40 lbs. of brass vessels, 4 pies per maund of 40 lbs. of sweet oil.

The principal import dues are those on grain, metal, oil-seeds, sugar-stuffs, cloth, and timber; their levy is at the following rates:—grain 3 annas per kalsi of 800 lbs.; metal 8 annas per 100 rupees' worth of metal intended for town use, and 4 annas per 100 rupees' worth of metal destined for the interior; oil-seeds 3 annas per kalsi of 800 lbs.; Sugar-stuffs 8 annas per 100 rupees' worth if for town consumption, and 4 annas if destined for the interior. Cloth 8 annas per 100 rupees' worth if for town consumption, and 4 annas if destined for the interior. Timber dues are levied according to tonnage of the importing vessels, viz., on vessels above 150 candies of 800 lbs. each Rs. 14 per vessel, and Rs. 10½ per vessel on ships of from 125 to 150 candies, Rs. 7 on vessels of from 75 to 125 candies' burthen, and Rs. 1½ on vessels of smaller tonnage. On vessels trading from foreign ports import dues are levied exactly similar in amount to those levied at British ports, and the Bhávnagar port dues are also levied on a similar scale; and export dues on goods going to foreign ports are levied precisely similar to those levied at British ports. No export or import dues whatever are levied on gold, silver, pearls, jewels, precious stones, cash, and gunny cloth.

A due is levied on all bales of cotton entering Bhávnagar for sale, at the rate of 8 pies per maund of forty lbs. 2 pies per maund is levied on cotton purchased in the interior and brought to Bhávnagar merely for export.

A due of 3 annas per kalsi of 800 lbs. is levied on all grain imported into the town by sea, and 8 annas per kalsi on all grain imported by land; on ghi 2 annas per maund of 40 lbs. if sea-imported, and 4 annas per maund if land-imported. 8 annas are levied per 100 rupees' worth of timber

sold in the timber-yard for town consumption only. There are also other minor dues levied which can be found in the *Bhāvnagar Darbāri Gazette* of the 16th November 1876. The income derived from this source is devoted to municipal improvements.

MISCELLANEOUS CASSES.

Among the miscellaneous cesses are the tax on fruit-trees and grazing fees. The former is levied at the rate of 4 annas per annum per mango-tree from the date when it begins to bear, 2 annas per gūndā-tree, and 4 annas per coconut-tree, &c.

Grazing fees are levied at the following rates:—

Number.	For Goats and Sheep.	For other animals, such as Cows, Buffaloes, Bullocks, &c.
	Rs. a. p.	Rs. a. p.
From 6 to 25	0 12 0	1 8 0
Exceeding 25 and not exceeding 50 ...	1 8 0	3 0 0
Exceeding 50 and not exceeding 75 ...	.....	4 8 0
Exceeding 75 and not exceeding 100...	3 0 0	.....
Exceeding 100 .....	.....	6 0 0
Exceeding 100	5 0 0	8 0 0

These are paid by the Rabāris, Bharwāds, Chārāns, or other professional graziers.

There are two taxes other than agricultural, viz., Ūbhad Vero, or a tax levied on the labouring classes; and Kasab Vero, or a tax on handicrafts. Ūbhad Vero is levied at the rate of 8 annas per head of every male above the age of sixteen years. Kasab Vero is levied as under:—On each oil-press Rs. 1, on each shoemaker's shop Rs. 1½, on blacksmiths Rs. 1½, on goldsmiths Rs. 1½, on tailors Rs. 1½, on carpenters Rs. 1, on masons and bricklayers Rs. 1½, on each turner's lathe Rs. 1, on each vegetable-seller's shop Rs. 1, on weavers 3 annas per loom.

Post.

The postal arrangements are under the charge of the Inspecting Post Master, Kachh and Kathiāwār. The State has also four lines of local post connection with the several mahāls.

EDUCATION.

According to the census of 1872, 41 per cent. of the total Hindu male population were able to read and write or were under instruction, 1 per cent. of the Hindu female population could read or write or were under instruction, 24 per cent. of the total Musalmán male population could read or write or were under instruction, while 1 per cent. of Musalmán females could read or write or were prosecuting their studies.

The following table will show the number of State Schools (1876) :—

Name of School.	Number.	Remarks.
High School	1	
First Grade Anglo-Vernacular School	1	
Second Grade Anglo-Vernacular Schools	5	
Vernacular Schools on Fund	61	
Do. not on Fund...	23	
Girls' Schools on Fund	5	
Do. not on Fund	4	
Total	100	

Up to date 36 candidates passed the Matriculation standard at the Bombay University, two of whom have each year taken up the Sir Jaswantsinghji Scholarships. Five cadets of the Bhávnagar house are studying at the Rájkumár College at Rájkot.

SANITARY.

There are eight Dispensaries in this State, costing the State in 1876 Rs. 22,903-15-0. They are situated at Bhávnagar, Moháwá, Síhor, Gádhra, Úmrálá, Kúndlá, Botád, and Talájá. 35,512 patients were treated at these dispensaries in 1876.

PUBLIC WORKS.

Public works have for several years past received much attention, and the services of an Executive Engineer from the Public Works Department, Mr. R. P. Sims, have been lent to the State by Government. Under his able supervision, much progress has been made in every kind of public works, both communications—such as roads, of which there will shortly be about 200 miles in existence, &c.—and public buildings. The beautiful artificial lake at Ghadechi, of which mention has already

been made, and which supplies the town, port and suburbs of Bhávnagar with water, is a most useful work. The High School and Courts of Justice at Bhávnagar, designed by Major Mant, R.E., are exceedingly handsome buildings. During 1876, Rs. 7,47,510-13-8 were expended on public works.

FORESTS AND TREE-PLANTING.

The only natural forest of any importance is that of Síhor. This is carefully preserved, but the timber is not of very valuable kinds.

Efforts have been made of late years to plant timber-trees and fruit-trees on a large scale, and there are now a total of trees planted out as under :—

Kinds of Trees.	Number planted out	In Nurseries.	Total.
Cocoanuts	143,776	.....	143,776
Mangoes	8,200	.....	8,200
Teak	34,096	.....	34,096
Casuarina	90,973	.....	90,973
Bábál	185,380	.....	185,380
Other trees	63,834	.....	63,834
Total.....	526,259	.....	526,259

CHAPTER V.

PLACES OF INTEREST.

- | | |
|----------------------------|--------------------|
| 1. Adhewadá. | 39. Loliáná. |
| 2. Alang Mañár. | 40. Máhádevpûrá. |
| 3. Amratvel. | 41. Mahûwá. |
| 4. Ánsodar. | 42. Mándwá. |
| 5. Antáliá. | 43. Mitiyálá. |
| 6. Bagadáná. | 44. Moldi. |
| 7. Bhádrod. | 45. Monpûr. |
| 8. Bhamodrá Mohotá. | 46. Motá Khokhará. |
| 9. Bhandáriá. | 47. Nágdhanibá. |
| 10. Bhávnagar. | 48. Ningálá. |
| 11. Bhimrád. | 49. Noghanwadar. |
| 12. Bhûmbhali. | 50. Páñch Talávdá. |
| 13. Botád. | 51. Pátná. |
| 14. Cháñch. | 52. Piparáli. |
| 15. Chogath. | 53. Pipáwáo. |
| 16. Dántretiá. | 54. Ráidi. |
| 17. Dhárúká. | 55. Rájpûrá. |
| 18. Dhasá. | 56. Rájûlá. |
| 19. Dholá. | 57. Ránpûr. |
| 20. Dihor. | 58. Rohisálá. |
| 21. Dûnddás. | 59. Saldi. |
| 22. Dûngar. | 60. Sanes. |
| 23. Gadhrá. | 61. Sanosará. |
| 24. Gopnáth. | 62. Sejakpûr. |
| 25. Gûndi Koliák. | 63. Sihor. |
| 26. Háthab. | 64. Sûltánpûr. |
| 27. Hathilá. | 65. Sûndarái. |
| 28. Jalálpûr. | 66. Talájá. |
| 29. Jesar. | 67. Táná. |
| 30. Jhánjhmer. | 68. Timáná. |
| 31. Jûnásávar. | 69. Trápaj. |
| 32. Karjálá. | 70. Târkhá. |
| 33. Khadarpûr Mithi Virdi. | 71. Ujalwáo. |
| 34. Kharakdi. | 72. Umrálá. |
| 35. Khûntávadá. | 73. Unchá Kotrá. |
| 36. Kránkach. | 74. Waral. |
| 37. Kûndlá. | 75. Wartej. |
| 38. Liliá Mohotá. | |

1. **ADHEWÁDÁ.**—This village is situated on the northern bank of the river Máleshwari, about three miles south of Bhávnagar. The temple of the Jájdíá Hanûmán here and the Gûrû Cheláná Pádûká is considered one of the five minor sacred shrines for pilgrims to visit on their way to Somnáth. The order being:—1 Adhewádá, 2 Nishkalank or Naklang Máhádev near Háthab, 3 Náhná Gopnáth, 4 Mohotá Gopnáth, 5 the temple of Lakshmi Náráyan at Pipáwáo. These five shrines are in the Bhávnagar State, but there are many more on the road to Somnáth in Jûnágadh and other territory. Adhewádá was granted by Thákôr Rámdásji to his son Sádûlji, and his descendants survive to this day. The Jájdíá Hanûmán derives its name from the deserted village of Jájdá, and the temple stands on the ruined site. The population of Ádhewádá, according to the census of 1872, was 566, and according to that of 1881, 444 souls. It is on the high road from Bhávnagar to Mahûwá.

2. **ÁLANG MANÁR.**—Álang and Manár are two large villages close to each other on the north and south bank of the Manár river, respectively, and only one mile from the sea. Close to the sea is the shrine of Náhná Gopnath, or little Gopnáth. This river is said to have been the boundary of the old Wájá kingdom. The population of these two villages taken together was 800 according to the census of A.D. 1872. This figure decreased to 781 in 1881 owing to the famine of 1878-9. The present Chief of Bhávnagar, Ráwal Shri Takhtsinghji, was born at Manár on January 6th, 1858. The climate of this place is very pleasant in the hot weather, and the soil and its products resemble Dihor. Álang is mentioned among the Sorath roadsteads “bárahs” in the Mirat-i-Ahmadi, and Manár is mentioned as a port in the Dastûr-al-Amal or Revenue hand-book.

3. **AMRATVEL** is about 6 miles north-east of Kûndlá, and is principally famous for having been a possession of a certain Bûkhári Syad named Anwar Sháh. This Syad had in his employ a Sidi named Balál, who became enamoured of a beautiful Bráhman woman who was drawing water at the Nisháníá well, originally called Nakwásá; he insulted her modesty, and on her husband remonstrating, the Sidi killed him. The Bráhman female then became a Sati, and her pályo or funeral monument stands to this day close to the village with the date St. 1042 on the 10th of the light half of Bhádarwá, Saturday. But to avenge this cruel wrong, the Jûnásávar Wálás attacked the village at night, and killed both the Sidi and the Syad, and burned the village. Afterwards the Khûmáns repopulated the village in the 15th century A. D., and gave it the name of Amratvel. The population of Amratvel, according to the census of 1872, was 1,029, and according to that of 1881, 1,127 souls.

4. **ÁNSODAR.**—This large and flourishing village is nine miles N.-E. of Liliá, to which district it belongs, and 47 miles W. S. W. of Bhávnagar. Its population, according to the census of 1872, was 1,319 souls, but fell to 1,299 in 1881 consequent on the famine of 1878-79. Lomá Khúmán of Kherdi resided here for some time when Noghanji Gohil was ruling at Gáriádhár. Khimo Chándsir, also a Káthi, was at this time Noghanji's minister. As he was a distant connection of Lomá Khumán's, that chieftain invited him one day to Ánsodar. While there he said to him that as vegetables abounded at Gáriádhár, Noghanji should send him some. Khimo replied proudly that Noghanji was not a greengrocer that he should supply Lomá with vegetables. Lomá angrily rejoined that he would send his horsemen both to take the vegetables and also lift the cattle. To this Khimo answered that when Lomá's horsemen should come he would endeavour to give them a fitting reception.

Some days afterwards, Lomá sent two hundred chosen horse, who both ravaged the gardens of Gáriádhár and drove off the cattle. Noghanji Gohil fled to Dhúnoji at Síhor, and Lomá Khúmán occupied the town of Gáriádhár, and placed his son Kánthad Khúmán there at the head of a strong force. In the meantime he prepared to attack Dhúnoji. The armies gave battle near the village of Waláwad, and Dhúnoji, after fighting bravely, was slain.

Lomá Khúmán now himself returned to Kherdi, where his uncle Nagpál Khúmán was ruling. During his absence Noghanji, with the aid of the Báriá Kolis and that of Akheráji of Síhor, obtained an entrance by treachery in the town of Gáriádhár, and recovered it, putting Kánthad Khúmán, son of Lomá, to death. Lomá made many forays against Gáriádhár and did it much injury, but never succeeded in retaking it. Finally, Noghanji Gohil made peace with Lomá through the intervention of Cháran Mokábhái, and they drank Kasúmbá together in token of amity. On this occasion Noghanji bestowed Ránigáum on Lomá Khumán in compensation for the death of his son Kánthad, and the Khúmáns hold Grás in Ránigáum to this day.

Lomá Khúmán had a feud with Nawánagar, which is said to have first arisen when he accompanied Ámin Khán Ghorí and Kúnwar Ajoji in pursuit of Mirzá Khán to Korínár. On this occasion he took an elephant and refused to surrender it to Jasá Ládhak, minister of Jám Satáji. Afterwards, when he had accompanied Súltán Múzafar to Ahmadábád, Jasá Ládhak laid Kherdi waste, and carried off the elephant; Lomá Khúmán concealed his anger, but afterwards by deserting the Jám on the field of Bhúchar Mori, caused him to be defeated, and Jasá Ládhak and Kúnwar Ájoji to lose their lives.

After this the enmity between Lomá Khûmán and Nawánagar was very bitter, and Lomá Khûmán led forays up to the very gates of Nawánagar. On one occasion he was met by Jám Jasáji and his nephew Lákhóji, and a cadet named Sartánji, at the head of their army, on the banks of the Rangmati river close to Nawánagar. The Jám called on Lomá to flee, but Lomá refused, and immediately gave the order to charge. The Jám was worsted and forced to retire into the town, but Sartánji was slain and Lákháji's horse killed under him. The Jám being entirely unable to kill or capture Lomá Khûmán, at last treacherously invited him to Nawánagar, and then seizing him, put him to death. There is a piece of bardic poetry regarding this, as follows :—

कवित.

पश्चीम हुंदो पादशाह जाम खुटो जोरावर ॥
 लखी पतीयां मोकले अभंग लोमा उपर ॥ १ ॥
 असर बोले एम तरत नगर तेढायो ॥
 जाम कचेरी जेह अभंग मलवा आयो ॥ २ ॥
 *दणी पतीए दीधो दगो जांजीर लई पगमां जड्यो ॥
 संवत् सोल एकाशीए परज यभ लोमो पड्यो ॥ ३ ॥

The king of the west,
 The powerful Jám, became a traitor ;
 He sent written letters
 Addressed to the unconquered Lomá
 With such contents :—
 Be pleased to come at once to Nagar,
 Into the Jám's kacheri.
 Came the unconquered Lomá to visit him ;
 The lord of the earth was treacherous,
 And clapped fetters on his legs.
 In Samvat† sixteen hundred and eighty-one,
 Lomá, the pillar of the Paraj,‡ fell.

Ansodar afterwards belonged to the Kûndlá Khûmán, and was conquered by Wakhatsinghji, together with the Kûndlá Parganah. It was then conquered by Kûmpá Wálá of Chital, but ceded back again to Bhávnagar, together with Saldi, in about A.D. 1797.

5. ANTÁLIÁ.—This village is situated about five miles to the north-east of Liliá in the Bhávnagar State. The population, which reached to

* धरणी

† This is Hálári Samwat, and corresponds with A.D. 1620.

‡ Paraj is bardic for Káthis.

636 persons according to the census of 1872, had decreased in 1881 to 613, owing to the ravages of the famine of 1878-79. Antáliá is principally famous for a shrine of Máhádeva called the Antáleshwar. The symbol of Máhádeva is said to be of the kind called Swayambhu, that is to say, a natural cylinder protruding from the ground and not a carven stone placed there. This kind of symbol of Máhádeva is specially sacred, and the Antáleshwar has quite a local renown. It is specially revered by the Lewá Kanbis, and they are wont to repair hither for caste disputes. They also are very constant in supplying offerings to the shrine of grain, &c. There is a celebrated Sati's pályo here, dated Samwat 1650, A.D. 1594, Shak Samwat 1516. The inscription says that Báí Jatná, wife of Sámatji, took shelter with Raghúnáthji, on the 7th of the light half of the month of Chaitra. This pályo is built into the temple well, but the inscription is being rapidly effaced by people washing clothes and beating them on this stone. This monument is said to be in memory of the wife of Sámat Khûmán, great uncle of Lomá Khûmán, of Kherdi. There are several other monumental stones of the Khûmáns. The village was conquered by Thákor Wakhatsinghji of Bhávnagar, together with the rest of the Liliá and Khárápát district, at the close of the last century.

6. BAGDÁNÁ.—This village, with a population of 579 according to the census of 1872 (but this figure fell to 522 in 1881 owing to the famine of 1878-79) is situated about 37 miles south-west of Bhávnagar and 17 miles north of Mahûwá. It is the seat of a subordinate Revenue official. There is a station of the G. T. Survey on the Ghebar hill, close to the village. There are many hills near Bagdáná, and if the jungle were preserved on them, a fair forest would probably spring up in course of time. There is a kûnd near Bagdáná called the Bagdálav kûnd, after Rishi Bagdálav. Three small rivers unite near here, and there is a temple at the point of junction called the Bagdáleshtar. The Bagad river, which flows past Dáthá, rises near Bagdáná.

7. BHÁDROD.—This town, situated 4 miles north-east of Mahûwá and 51 miles S.S.W. of Bhávnagar, is built on the western bank of the Bhádrodi river, and had a population of 2,239 souls by the census of 1872, but this fell to 1,802 in 1881 after the famine of 1878-79. It was here that Rûkmáyo, brother of Rûkmani, overtook Krishna when he was carrying off that lady, and a battle was fought, in which Rûkmáyo was defeated and taken prisoner, and only released after Krishna had contemptuously caused his moustache and whiskers and the hair of his head to be shaved off. As Rûkmáyo had solemnly sworn never to return to Kûndanpur unless victorious, and unless he should imprison Krishna and bring back his sister Rûkmani, he was much perplexed

how to act, now that he had been not only defeated but disgraced. He finally resolved to reside on the battle field, and established there a small temple of Máhádev, which he named Bhadreshwar. By degrees a village sprung up, first called Bhadranagar, which has by degrees been corrupted into Bhádrod. When the Wálás were forced to leave Talájá by the Muhammadans in the time of Seláit Wálá (about A. D. 1544), they retired to Bhádrod and remained here for some time. During their rule, Gúndúlá, between Nikol and Kalsár, was the port of Bhádrod. It is now waste, and there stands only a deserted temple of Hanúmán on the old site. This temple is still called the Gúndálio Hanúmán. The Khasiás under Vijo and Misri Khasiá conquered Mahúwá and Bhádrod in about A. D. 1744 from the Wálás, and Misri Khasiá established himself at Bhádrod, while Vijo Khasiá resided at Mahúwá. Here the Khasiás remained till A. D. 1784, when they were conquered by Thákor Wakhatsinghji of Bhávnagar. Since this date Bhádrod has been a Bhávnagar possession. When the Wálás reigned at Talájá, Bhádrod belonged to them. Úgá Wálá of this line is a favourite local hero, and is said to have rescued Rá-Ķawát of Júnágadh when confined in a cage at the Shiál island by Ánant Chávdo. As Wálá Úgá, who was Rá-Ķawát's sister's son, had boasted at Júnágadh that he could clap hands with one palm, a metaphor meaning that he was not dependent on Júnágadh for assistance, therefore, when Rá-Ķawát was in confinement in the Shiál island, he sent the following two verses to Wálá Úgá:—

॥ करकमान ग्रहीए ॥ काग न बेसे डाली ॥

॥ अकहाये न पडे उगला ॥ तो दोहाये दे ताली ॥

Take your bow in your hand,

So that the crow may not sit on the branch ;

If you cannot clap hands with one palm,

Then clap hands, O Úgá, with both palms.

॥ दीवसवीते दोहला ॥ घडी मास प्रमाण ॥

॥ बाळा जोतां बाट ॥ आंख्यो गई उगला ॥

The days pass with difficulty,

And an hour seems like a month,

Waiting for you, the Wálá,

I have wept out my eyes, O Úgá.

Afterwards Wálá Úgá went to the Shiál island, as related in the Júnágadh history, and slew the garrison and delivered Rá-Ķawát. It is said that when he forced his way to the Chávadá's palace seeking Ánant, that Ánant's wife met him and besought him to spare her husband's life in the following stanza:—

दुहो.

सातसैंह सुरा मारीया ॥ पांचसैंह मार्या पठाण ॥
 अक अनंत मारे उगला ॥ तो तने अमलवालांनी आण ॥

You have slain seven hundred heroes,
 And killed five hundred Pátháns;
 But if you slay Ánant, who alone remains, O Ūgá,
 Then let there be Ebhal Wálá's oath on you.

Thus adjured, Wálá Ūgá spared Ánant's life, but released all the kings whom he had imprisoned. He subsequently was slain by Rá-Kawát in revenge for a fancied insult at the time of the latter's liberation. Bhádrod is on the high road from Maháwá to Bhávnagar. The soil is very rich and fertile, and water very near the surface. It is the head-quarters of a subordinate Revenue officer. A great portion of the Bhádrod land is irrigated by canals from the river. Four silver coins of the Greek Bactrian monarch Apollodotus were found at Bhádrod, and, strangely enough, one was found at Dhánk, another ancient Wálá settlement. These five coins are the only instances that I am aware of, of any coins of this dynasty being found in the peninsula except at Bhamodrá and Júnágadh.

8. BHAMODRÁ MOHOTÁ.—This village lies about 18 miles to the east of Kúndlá. In 1872 the population amounted to 1,219 souls, but fell to 846 in 1881 after the famine of 1878-79. Formerly there were iron works here, and the steel produced was famous in the neighbourhood for sword blades, which were styled as being of the Bhamodrá ore, બમેદરાની વડ. Ancient coins are often found at Bhamodrá; amongst these was one of Apollodotus, besides others of the Kshatraps, Gúpta and Valabhi kings. To the south of the village is a large tank, of which the northern bank alone has been built with masonry; it appears of some antiquity. It is said that in imperial times the Thánadár of Pálitáná conquered Bhamodrá, but on the collapse of the Moghal rule it was reconquered by the Khámáns. Afterwards it fell under Bhávnagar with the rest of the Kúndlá Parganah. About two miles south of Bhamodrá is a small cave containing a symbol of Máhádeva called the Kedárnáth. There is a small Kúnda or reservoir near the cave called the Kedár Kúnda. In the month of Shrávan a small fair is held here in honour of the Kedárnáth Máhádeva. There is a vernacular school in Bhamodrá.

9. BHANDÁRIÁ.—This village is also situated on the Máleshwari river; it had a population of 1,427 souls by the census of 1872, but decreased to 1,325 in 1881, owing to the famine of 1878-79. Bhandáriá is famous

for its stone, a kind of laterite. A very fine bridge of this stone has been thrown across the Máleshwari river at Bhandáriá itself, which is on the high road from Bhávnagar to Mahúwá. The neighbouring hills, a branch of the Khokhará range, are called the Málnáth hills, after a temple which lies in one of their gorges, and which is called the Málnáth Máhádeva. This temple has a fine kúnd or reservoir of water close to it. The names of the principal hills near Bhandáriá are the Kálvirá, the Rojmál, the Bhinmál, the Kán-phatá, the Kurmá, &c.

10. BHÁVNAGAR.—Bhávnagar, the capital of the State of the same name, is situated in North latitude $21^{\circ} 46'$, and East longitude $72^{\circ} 11'$, and about 38 feet high from the level of the sea. The population according to the census of 1872 was 35,871, but in 1881 it rose to 47,792, and the present population is estimated at more than 50,000 souls, excluding the Railway employés who live at Gadhechi.

Although properly speaking Bhávnagar is situated in a part of the lesser Bhál or salt land, still it is not wholly
 Aspect. devoid of trees. There are several large trees of different kinds, and there are also some large and extensive gardens, in which mango trees grow fairly well, whereas they do not grow in the Bhál. To the south of the town there is a very large *vid* or piece of land reserved for pasturage, and in this land there are several large babul trees. To the south there are a few small hills called Chádiká-ni-dhár. It is said that the hills have derived the name from the fact that when the city of Bhávnagar was newly established, a strong body of sentinels, commonly called in this country Chádikás, was posted here to apprise the population of the advent of an enemy. From the Chádiká-ni-dhár, and stretching to the S. W. till they cross the Gadhechi river and reach near the hill called the Thápnáth Máhádev-ni-dár, is a continuous or more or less continuous line of low hills. To the north-east is a cluster of small hills called Gorad, covered with thorny trees (Gorad). There are small hills here and there in the S. S. E. and S. W., but with this exception the country round the city is principally level and flat. The river Gadhechi takes its rise from the hills near the village of Sidhsar, four miles to the S. W. of Bhávnagar, and joins the Bhávnagar creek near the town. Formerly, before the construction of the Gávrisháncar Taláv, no water used to flow except in the rainy season, but water now flows in it all the year round.

Bhávnagar is enclosed by a masonry wall with towers. Including the suburbs the area of Bhávnagar may roughly be said to be from $1\frac{1}{2}$ miles to 2 miles, and is still largely increasing both in area and population.

Before Bhávnagar was founded there was a small village of Wadwá, now a suburb, and a small village to the east called Ráuvá. In A.D. 1722, the capital of the Gohils of Bhávnagar was at Síhor. Kantájee

Founding of Bhávnagar.
Its Cause.

Kadam Bhánde and Piláji Gáekwár arrived in Sorath with a large army to exact and enhance the tribute. They had demanded a very large sum from Jiji-Báwá of Láthi and Noghanji of Gáriádhár, and as they were unable to pay, these chieftains were kept as hostages in the Maráthá camp till payment should be made. Bháv Singhji, who had heard about the ravages of the Maráthá army, determined to personally meet the Maráthá leaders, and he left Síhor with only two hundred brave sowárs. He joined the Maráthá army and began to negotiate for the payment of the tribute. But a prohibitive sum was demanded from him, and on his pleading inability to pay, he was also kept in the Maráthá camp, and the army now set out on its march on Jûnágadh. They encamped at Rájúlá. The next day was the Daserá holiday, and Bháv Singhji, who had in the meantime made friends with the Láthi and Gáriádhár chiefs, and had settled a plan beforehand, requested the permission of the Maráthá generals to worship the *Khijadá* tree with all the usual pomp on this day, and that he and his brethren of Láthi and Gáriádhár should be allowed to go with their men to worship at a place where there was a *Khijadá* tree. The Maráthás consented, but sent two thousand sowárs of their army to accompany them. On reaching the *Khijadá* tree all alighted, and *Kasûmbá* was being prepared. The Maráthás had no knowledge of the plans of Bháv Singhji, so they were loitering here and there, and were not on their guard. Bháv Singhji with his own men, and the men of Láthi and Gáriádhár soon fell on the Maráthá horsemen, and after slaying the greater part of them fled with his kinsmen towards the Únd hills, where he was joined by his faithful Rabáris, Hájá and Álá, with fifteen camels laden with janjals or camel swivels. Bháv Singhji here gave leave to Noghanji and Jiji-Báwá to return to Gáriádhár and Láthi respectively, and himself set out for Síhor viâ Jesar. In the meantime the Maráthá generals were informed of the slaughter of their men and the escape of Bháv Singhji with his two kinsmen. The army now determined to destroy Síhor and to take Bháv Singhji as their prisoner. Vijo Khasio acted as the guide of the army, and accompanied it with his own men. The army overtook Bháv Singhji in the Gared-no-gálo, near Jesar. The faithful Rabáris Hájá and Álá prevailed on Bháv Singhji to go to Síhor, and there to prepare for its defence, and let them and their men fight with the Maráthás. The Gared-no-gálo is a very narrow pass, where scarcely two horsemen could pass together. Bháv Singhji then left for Síhor.

The Maráthás arrived at the pass, and fighting took place, in which the Rabáris fought very bravely, but all of them were slain. Bhávsinghji after reaching Síhor did not remain idle. He assembled a large force and mounted guns on the fort of Síhor. The Maráthá army soon afterwards arrived at Síhor, and a sharp battle ensued, but the Maráthás were repulsed by Bhávsinghji, though not without much loss. There is a very long bardic account of this battle, but the following are a few lines selected from the ballad :—

॥ विजीया दशम पुजी ॥ फोजां तेगवाही वळा ॥
 ॥ वांसे फोज सुधां भला ॥ बीजा भाला बाण ॥
 ॥ ओराणा युद्ध मांही ॥ आढा रत्था हाजा आला ॥
 ॥ जगमां तो जाणे ॥ गाळे गडेडे जंजाळ ॥
 ॥ रातदी राखीया रोक्री ॥ तखतें पुगीया राज ॥
 ॥ मुने खेध मुक्यो नाही ॥ पीठे बांधी चाळ ॥
 ॥ मंडाणा सीहोर कील्ले ॥ तोपां ताळी पडे मार ॥
 ॥ सामा भावसिंह मुरा ॥ मंडाणा सधीर ॥
 ॥ मुबां अंते पुगा नाही ॥ मार खाई भागासेन ॥
 ॥ भावसीह फत्ते पाई ॥ अमीरुका ताज ॥

Having worshipped the Vijiyá Dasham, he returned after plying his sword in the army.

The army pursued him and with it Vijá joined, Vijá with his lance. They plunged themselves in the battle, Hájá and Álá interposed on the road.

The whole world knew that Janjals were thundering in the Gared-gálá.

They detained the army for a day and a night, meanwhile the Rájá reached his capital.

The Súbá did not abandon his revenge but followed after him.

Battle ensued at Síhor fort, guns were firing like the clapping of hands.

Bhávsingh the brave on the other side with calmness was fighting.

The Súbá could not succeed, the army fled after being beaten.

Bhávsinghji, who is protector of the nobles, gained the victory.

Although Bhávsinghji had defeated the Maráthás, and had thus strengthened his prestige, yet he was alive to the fact that a much more powerful army would be brought against him, and that he would be eventually ruined. He therefore determined to remove his capital to a more secure place, and chose the site of the town of Bhávnagar.

The city was founded by Bhávsinghji in A. D. 1723, i.e. in Samwat 1779, Vaishákh Shûd 3, Monday. A learned bard, who was present when the city was founded, composed a poem in commemoration of the event. The following are a few lines from amongst these. As a specimen of the bardic literature, these lines are full of interest:—

॥ वीश आठमाकळीवृतंतसंवत् सतरंवृत्ते ॥ वंदे शेश गतमशतं आठपाय -- ॥
 ॥ ओगणासीवईसखासोमपखानीजअखा ॥ बधेततंमुद्धरतंपंडीतं बोलाय ॥
 ॥ आवीया लगनमन्नमगनभयापंडीत -- -- ॥ धनधनबनेगावजेंद्रईद्रधाम ॥
 ॥ ताकाजीहअभकारी अकमन्नत्तारी ॥ नीरधारीदीयाभारीभावनग्रनाम ॥
 ॥ वाकाहेनवेधानाम आगामबोलीयावीप्र ॥ खेधाजेजलंदातकेमलंदाखराब ॥
 ॥ मलंदा श्वरेमोतीभूलंदा आपकामंद्र ॥ गुनीमेझुलंदासेन गुलंदागराब ॥

After the year four thousand and eight hundred of the twenty-eighth Kaliyûg, and in the year seventeen hundred and seventy-nine, on the Akhâtrij or third day of the light half of the month of Vaishákh, on Monday, after calling the Pandits and ascertaining the auspicious day, the foundation was laid (Toran placed).

The Pandits, when they ascertained the auspicious day, were very much rejoiced, and said that this city will be as prosperous as the city of that Indra who carries the thunderbolt in his hand. The leading man of the Pandits with the consent of all, and after consideration gave it the great name of Bhávnagar.

The Bráhmans said that this was an unobjectionable name, and they foretold that those who shall envy it will be ruined; that plenty of pearls and jewels will be found here, that so prosperous will it be that people will not recognize their own houses; and that so large will it be that no enemy will be able to take it.

Thus the city of Bhávnagar was founded. Scarcely eight generations have passed away, and we see that the future foretold by the Pandits has been realized, and that the city increases in prosperity every year.

Bhávsinghji's chief object in founding this city was not only to be able to take to sea when his territory was invaded, but also to glean some of the rich harvest of trade then monopolized by Kambay and Sûrat, of which former port Goghá was an appendage. Bhávsinghji not only protected and fostered the trade, but his prompt action in suppressing the Koli pirates of Sâltânpûr, Talájá, and the coast, soon gave confidence to traders and merchants that they would get protection in Bhávnagar. So rapid was the prosperity of Bhávnagar in trade

that in A.D. 1799 its export trade amounted to Rs. 22,96,456 or £229,445½, and the import trade amounted to Rs. 12,94,427 or £129,442½.

Since Bhávnagar was founded the undermentioned chiefs have constantly resided and ruled there:—

1. Bhávsinghji.
2. Akheráji II.
3. Wakhatsinghji.
4. Wajesinghji.
5. Akheráji III.
6. Sir Jaswantsinghji, K.C.S.I.
7. Sir Takhtsinghji, K.C.S.I., the present Chief.

From its excellent position at the head of the gulf of Kambay, as well as from the secure anchorage afforded

Former and present state of the Bandar trade. by the excellent creek in its vicinity, it commenced at an early period to attract to itself no small share of the local trade of the gulf. The creek at low water has 18 feet of water, but its advantages for shipping are partly neutralized by the violent tides, which, when ebbing, prevent all craft, except steamers, ascending to the present port, which is situated about three miles from the mouth of the creek. A small light-house is situated on the bandar or landing place, with a dioptric light placed on a square masonry tower 51 feet above high water, and another larger one is placed on a spot called Rognû-bárûn at the mouth of the creek. A hundred years ago the sea water used to come near the bandar gate at high tides, but land was reclaimed slowly. In the land thus reclaimed several country presses for cotton have been erected, and large buildings built for them. Owing to the wise policy of the successive chieftains, trade has received much encouragement, and at the present moment, owing to the excellent communications and simple nature of the port and customs dues, this port has attracted to itself at least two-thirds of the cotton of the entire Peninsula. The Bhávnagar Darbár have classified their customs tariff and published it in their local *Gazette* for the information of all.

The following is the trade return of the port of Bhávnagar for the years from A.D. 1874-75 to A.D. 1881-82.

Trade return from A.D. 1874-75 to A.D. 1881-82. The returns of the former years are given at pp. 14-15, Chapter II. of this book.

COMPARATIVE STATEMENT showing the Trade of the Port of Bhavnagar during

A.D. 1874-75.

ARTICLES.	Import.			Export.		
	Quantity.	Value.		Quantity.	Value.	
		Rs. a. p.	£ s. d.		Rs. a. p.	£ s. d.
Clarified butter	1480	51,489 0 0	5,148 18 0	12	422 0 0	42 4 0
Cocoanuts .....	.....	54,255 0 0	5,425 10 0	.....	1,760 0 0	176 0 0
Cotton .....	.....	8,820 0 0	882 0 0	388,395	88,87,045 0 0	888,708 10 0
Cotton seeds	2551	5,485 0 0	518 10 0	42	85 0 0	8 10 0
Cotton, tape, twist, thread, and yarn .....	.....	8,10,771 0 0	81,077 2 0	.....	65,575 0 0	6,557 10 0
Dyes, Sorangi, Kusumbi and Indigo	10550	88,131 0 0	8,613 2 0	.....	.....	.....
Grain of all sorts	203924	6,94,000 0 0	69,406 0 0	1442	4,511 0 0	451 0 0
Grocery and sundries .....	.....	8,74,285 0 0	87,428 10 0	.....	94,867 0 0	9,486 14 0
Ivory	149	33,667 0 0	3,366 14 0	.....	.....	.....
Mahara flowers	922	1,845 0 0	184 10 0	.....	.....	.....
Metal	19016	3,03,258 0 0	30,325 16 0	.....	.....	.....
Molasses	16466	82,323 0 0	8,232 6 0	305	14,187 0 0	1,418 14 0
Oil	2215	44,295 0 0	4,429 10 0	4	26 0 0	2 12 0
Teel seeds	85572	1,55,645 0 0	15,564 10 0	51	1,020 0 0	102 0 0
Piece goods (cloth) .....	.....	9,85,728 0 0	98,572 16 0	.....	8,471 0 0	847 2 0
Salt .....	.....	.....	.....	.....	.....	.....
Silk .....	.....	25,111 0 0	2,511 2 0	.....	.....	.....
Soap .....	.....	675 0 0	67 10 0	.....	.....	.....
Stone .....	.....	925 0 0	92 10 0	.....	.....	.....
Sugar	21023	2,52,278 0 0	25,227 16 0	.....	.....	.....
Timber .....	.....	2,70,692 0 0	27,039 4 0	.....	750 0 0	75 0 0
Tobacco	389	4,522 0 0	452 4 0	.....	.....	.....
Wooden bracelets .....	.....	.....	.....	.....	.....	.....
Betel nuts	4668	48,685 0 0	4,868 10 0	.....	.....	.....
Sugar-candy	5130	1,02,594 0 0	10,259 8 0	.....	.....	.....
Dates and dry dates	21615	69,079 0 0	6,907 18 0	850	2,545 0 0	254 10 0
Gold, silver, and ready money .....	.....	20,46,202 0 0	204,620 4 0	.....	5,15,612 0 0	51,531 4 0
Wool .....	.....	.....	.....	623	17,416 0 0	1,741 12 0
Opium .....	.....	.....	.....	.....	.....	.....

COMPARATIVE STATEMENT showing the Trade of the Port of Bhavnagar during .

A.D. 1875-76.

ARTICLES.	Import.			Export.		
	Quantity.	Value.		Quantity.	Value.	
		Rs. s. p.	£ s. d.		Rs. s. p.	£ s. d.
Clarified butter	2814	1,01,298 0 0	10,129 16 0	16	576 0 0	57 12 0
Cocoanuts .....	.....	60,661 0 0	6,066 2 0	.....	1,985 0 0	198 10 0
Cotton .....	.....	45,700 0 0	4,570 0 0	410908	90,46,030 0 0	904,603 0 0
Cotton seeds	3028	6,086 0 0	608 12 0	.....	65 0 0	6 10 0
Cotton, tape, twist, thread and yarn .....	.....	1,81,639 0 0	18,163 18 0	.....	2,18,505 0 0	21,850 10 0
Dyes, Sorangi, Kusumbi and Indigo	8218	67,546 0 0	6,754 12 0	.....	.....	.....
Grain of all sorts	214064	8,12,312 0 0	81,231 4 0	2048	6,403 0 0	640 4 0
Grocery and sundries .....	.....	8,55,539 12 0	85,553 19 8	.....	68,813 0 0	6,881 6 0
Ivory	144	82,408 0 0	3,240 16 0	.....	.....	.....
Mahura flowers	964	1,928 0 0	192 16 0	.....	.....	.....
Metal	18789	8,43,179 0 0	84,317 18 0	853	21,040 0 0	2,104 0 0
Molasses	28035	1,43,178 0 0	14,317 16 0	25	140 0 0	14 0 0
Oil	1219	21,189 0 0	2,188 18 0	26	464 0 0	46 8 0
Teel seeds	67658	2,86,282 0 0	28,628 4 0	.....	.....	.....
Piece goods (cloth) .....	.....	8,10,675 0 0	81,07 10 0	.....	15,940 0 0	1,594 0 0
Salt .....	.....	.....	.....	.....	.....	.....
Silk .....	.....	26,886 0 0	2,688 12 0	.....	.....	.....
Soap .....	.....	725 0 0	72 10 0	.....	.....	.....
Stone .....	.....	816 0 0	81 12 0	.....	.....	.....
Sugar	23600	2,88,916 0 0	28,891 12 0	.....	.....	.....
Timber .....	.....	3,45,534 0 0	34,553 8 0	.....	1,252 0 0	125 4 0
Tobacco	397	4,771 0 0	477 2 0	.....	65 4 0	6 10 8
Wooden bracelets .....	.....	.....	.....	.....	.....	.....
Betel nuts	6554	65,544 0 0	6,554 8 0	.....	.....	.....
Sugar-candy	610	1,22,401 0 0	12,240 2 0	.....	.....	.....
Dates and dry dates	3003	1,20,092 0 0	12,069 4 0	1140	2,716 0 0	271 12 0
Gold, silver, and ready money .....	.....	18,19,303 0 0	181,930 6 0	.....	4,17,812 0 0	41,781 4 0
Wool .....	.....	.....	.....	1034	28,959 0 0	2,895 18 0
Opium .....	.....	.....	.....	.....	.....	.....

COMPARATIVE STATEMENT showing the Trade of the Port of Bhavnagar during

A.D. 1876-77.

ARTICLES.

	Import.			Export.		
	Quantity.	Value.		Quantity.	Value.	
		Rs.	a. p.		Rs.	a. p.
		£	s. d.		£	s. d.
Clarified butter	5992.2	2,15,732	0 0		2,519	0 0
Cocoanuts.....	.....	75,541	0 0	.....	2,335	0 0
Cotton .....	.....	85,863	0 0	.....	79,911	8 0
Cotton seeds	5325	14,669	0 0	.....	75	0 0
Cotton, tape, twist, thread, and yarn .....	.....	1,86,585	0 0	.....	1,30,051	0 0
Dyes, Sorangi, Kusumbi and Indigo	12825	1,04,625	0 0	.....	.....	.....
Grain of all sorts.....	195436	8,42,548	0 0	61057	2,01,284	0 0
Grocery and sundries.....	.....	10,20,549	4 0	.....	98,123	0 0
Ivory.....	170	40,823	0 0	.....	.....	.....
Mahura flowers	1121	2,242	0 0	.....	.....	.....
Metal	27065	5,28,116	0 0	.....	14,837	0 0
Molasses	26473	1,32,366	0 0	588	120	0 0
Oil.....	1510	30,204	0 0	20	1,994	0 0
Teel seeds	122868	6,91,249	0 0	111	.....	.....
Piece goods (cloth).....	.....	9,88,987	0 0	.....	13,182	0 0
Salt .....	.....	.....	.....	.....	.....	.....
Silk .....	.....	37,617	0 0	.....	.....	.....
Soap .....	.....	716	0 0	.....	.....	.....
Stone .....	.....	1,142	0 0	.....	45	4 0
Sugar	248.1	2,98,069	0 0	.....	.....	.....
Timber .....	.....	3,68,166	0 0	.....	1,545	0 0
Tobacco	248	2,979	0 0	.....	55	0 0
Wooden bracelets .....	.....	.....	.....	.....	.....	.....
Betel nuts	8678	86,775	0 0	4	45	0 0
Sugar-candy	5718	1,14,360	0 0	.....	.....	.....
Dates and dry dates	27453	1,01,722	0 0	1887	6,368	0 0
Gold, silver, and ready money .....	.....	18,16,818	8 0	.....	5,29,960	0 0
Wool.....	.....	.....	.....	1469	37,385	0 0
Opium .....	.....	.....	.....	.....	.....	.....

COMPARATIVE STATEMENT showing the Trade of the Port of Bhavnagar during

A.D. 1877-78.

ARTICLES.	Import.			Export.		
	Quantity.	Value.		Quantity.	Value.	
		Rs. a. p.	£ s. d.		Rs. a. p.	£ s. d.
Clarified butter	5056	1,76,960	0 0	55	2,204	0 0
Cocoanuts .....	.....	30,821	0 0	.....	2,426	0 0
Cotton .....	.....	1,37,663	0 0	47827	10,41,193	0 0
Cotton seeds	11423	25,201	0 0	.....	.....	.....
Cotton, tape, twist, and yarn .....	.....	1,13,969	0 0	.....	1,67,102	0 0
Dyes, Sorangi, Kusumbi and Indigo	3408	28,789	0 0	.....	.....	.....
Grain of all sorts	481074	26,59,382	0 0	23872	1,23,384	0 0
Grocery and sundries .....	.....	6,66,222	2 0	.....	1,06,061	0 0
Ivory	37-2-0	17,411	0 0	.....	.....	.....
Mahura flowers	960	1,723	0 0	.....	.....	.....
Metal	11237-2	1,71,472	0 0	1148	24,178	0 0
Molasses	13814	69,071	0 0	45	267	0 0
Oil	2366	47,328	0 0	25	507	0 0
Teel seeds	73930	4,62,066	0 0	680	4,221	0 0
Piece goods (cloth) .....	.....	3,25,587	0 0	.....	15,992	0 0
Salt .....	.....	.....	.....	.....	.....	.....
Silk .....	.....	14,587	0 0	.....	.....	.....
Soap .....	.....	758	0 0	.....	.....	.....
Stone .....	.....	1,622	0 0	.....	.....	.....
Sugar	13384	1,60,612	0 0	1-2-0	29	0 0
Timber .....	.....	89,233	0 0	.....	1,632	0 0
Tobacco	3442	28,812	0 0	.....	11	7 0
Wooden bracelets .....	.....	.....	.....	.....	.....	.....
Belut nuts	3311	33,109	0 0	.....	.....	.....
Sugar-candy	3181	63,634	0 0	.....	.....	.....
Dates and dry dates	25669	92,086	0 0	3648	12,770	0 0
Gold, silver, and ready money .....	.....	17,649	0 0	.....	13,18,389	18 0
Wool .....	.....	.....	.....	1598	45,168	0 0
Opium .....	.....	.....	.....	.....	.....	.....

COMPARATIVE STATEMENT showing the Trade of the Port of Bhavnagar during

A.D. 1878-79.

ARTICLES.	Import.			Export.		
	Quantity.	Value.		Quantity.	Value.	
		Rs. a. p.	£ s. d.		Rs. a. p.	£ s. d.
Clarified butter	11555	4,15,973 0 0	41,597 6 0	27	1,255 0 0	125 10 0
Cocoanuts .....	.....	55,071 0 0	5,507 2 0	.....	2,434 0 0	243 8 0
Cotton .....	.....	2,84,649 0 0	28,464 18 0	10385	22,73,386 0 0	227,338 12 0
Cotton seeds	17178	42,081 0 0	4,203 2 0	.....	.....	.....
Cotton, tape, twist, thread, and yarn .....	.....	26,190 0 0	2,619 0 0	.....	1,66,798 0 0	16,679 16 0
Dyes, Sorangi, Kusumbi and Indigo	3680	80,632 0 0	8,063 4 0	.....	.....	.....
Grain of all sorts	664472	39,48,160 0 0	394,816 0 0	5220	29,043 0 0	2,904 6 0
Grocery and sundries .....	.....	4,72,834 12 0	47,283 9 6	.....	2,30,737 0 0	23,073 14 0
Ivory	14	5,950 0 0	595 0 0	.....	.....	.....
Mahura flowers	843	1,886 0 0	188 12 0	.....	.....	.....
Metal	7250	98,753 0 0	9,875 6 0	742	15,008 0 0	1,500 16 0
Molasses	32123	1,60,618 0 0	16,061 16 0	12	77 0 0	7 14 0
Oil	5220	1,04,402 0 0	10,440 4 0	7	144 0 0	14 8 0
Teel seeds	83183	5,21,708 0 0	52,176 16 0	64	405 0 0	40 10 0
Piece goods (cloth) .....	.....	3,58,940 0 0	35,894 0 0	.....	34,244 0 0	3,424 8 0
Salt .....	.....	.....	.....	.....	.....	.....
Silk .....	.....	2,900 0 0	290 0 0	.....	.....	.....
Soap .....	.....	516 0 0	51 12 0	.....	.....	.....
Stone .....	.....	2,884 0 0	288 8 0	.....	.....	.....
Sugar	24470	3,06,810 0 0	30,681 0 0	.....	2,878 0 0	287 16 0
Timber .....	.....	1,48,924 0 0	14,892 8 0	.....	1,187 0 0	118 14 0
Tobacco	1511	7,413 0 0	741 6 0	11	60 12 0	6 1 6
Wooden bracelets .....	.....	.....	.....	.....	.....	.....
Betel nuts	5912	59,114 0 0	5,911 8 0	4	44 0 0	4 8 0
Sugar-candy	2026	40,524 0 0	4,052 8 0	20	350 0 0	35 0 0
Dates and dry dates	24774	88,431 0 0	8,863 2 0	8193	11,177 0 0	1,117 14 0
Gold, silver, and ready money .....	.....	5,50,984 0 0	55,098 8 0	.....	20,77,433 0 0	207,743 6 0
Wool .....	.....	.....	.....	1166	86,341 0 0	8,634 2 0
Opium .....	.....	.....	.....	.....	.....	.....

COMPARATIVE STATEMENT showing the Trade of the Port of Bhavnagar during

A.D. 1879-80.

ARTICLES.	Import.			Export.		
	Quantity.	Value.		Quantity.	Value.	
		Rs.	£ s. d.		Rs.	£ s. d.
Clarified butter	239-1	8,421	0 0	815	11,020	0 0
Cocoanuts .....	.....	70,821	0 0	.....	2,339	0 0
Cotton .....	.....	93,310	0 0	300763	60,167	95 10 0
Cotton seeds	26018	67,329	0 0	.....	.....	.....
Cotton, tape, twist, thread, and yarn .....	.....	1,83,084	0 0	.....	1,85,027	0 0
Dyes, Sorangi, Kusumbi and Indigo	8331	79,096	0 0	8	275	0 0
Grain of all sorts	191908	8,84,724	0 0	14774	68,684	0 0
Grocery and sundries .....	.....	23,87,207	0 0	.....	85,023	8 0
Ivory	94-1-24	29,027	8 0	.....	.....	.....
Mahura flowers	1092	2,184	0 0	.....	.....	.....
Metal	11747	1,74,839	0 0	1805	22,871	0 0
Molasses	26267	1,31,438	0 0	154	927	0 0
Oil	11187	1,22,021	4 0	116	2,233	0 0
Teel seeds	52013-3	3,42,900	0 0	165	943	0 0
Piece goods (cloth) .....	.....	8,15,687	0 0	.....	£0,838	0 0
Salt .....	.....	.....	.....	.....	.....	.....
Silk .....	.....	7,834	0 0	.....	60	0 0
Soap .....	.....	718	0 0	.....	.....	.....
Stone .....	.....	1,288	0 0	.....	.....	.....
Sugar	2495	2,61,431	0 0	25	403	0 0
Timber .....	.....	2,15,497	0 0	.....	8,267	0 0
Tobacco	1750	10,983	0 0	50	342	0 0
Wooden bracelets .....	.....	.....	.....	.....	.....	.....
Beel nuts	7158	71,576	0 0	118	1,189	0 0
Sugar-candy	735	14,698	0 0	17	805	0 0
Dates and dry dates	36015	1,46,339	0 0	2614	8,900	0 0
Gold, silver, and ready money .....	.....	29,64,903	0 0	.....	5,28,803	0 0
Wool .....	.....	.....	.....	1082	29,763	0 0
Opium .....	.....	.....	.....	.....	.....	.....

COMPARATIVE STATEMENT showing the Trade of the Port of Bhavnagar during

A.D. 1880-81.

ARTICLES.	Import.			Export.		
	Quantity.	Value.		Quantity.	Value.	
		Rs. a. p.	£ s. d.		Rs. a. p.	£ s. d.
Clarified butter	2022	72,796 0 0	7,279 12 0	498-2	17,990 0 0	1,799 0 0
Cocoanuts .....	.....	1,00,214 0 0	10,021 8 0	.....	280 0 0	28 0 0
Cotton .....	.....	42,111 0 0	4,211 2 0	47,4792	1,04,45,438 0 0	1,04,543 16 0
Cotton seeds	2325	2,866 0 0	286 12 0	.....	.....	.....
Cotton, tape, twist, thread and yarn .....	.....	2,57,918 0 0	25,791 16 0	.....	80,334 0 0	8,038 8 0
Dyes, Sorangi, Kusumbi, and Indigo	12450	1,00,768 0 0	10,076 12 0	.....	12 0 0	1 4 0
Grain of all sorts	166357	7,45,774 0 0	74,577 8 0	13-571-2	46,652 0 0	4,665 4 0
Grocery and sundries .....	.....	25,50,219 0 0	259,021 18 0	.....	82,974 1 0	8,297 8 1
Ivory	58-1-14	29,800 0 0	2,980 0 0	.....	.....	.....
Mahura flowers	1240	2,480 0 0	248 0 0	.....	.....	.....
Metal	34525-8	8,28,783 8 0	82,878 7 0	903	27,994 0 0	2,799 8 0
Molasses	27613	1,38,068 0 0	13,806 16 0	129	777 0 0	77 14 0
Oil	10186-2	1,04,927 0 0	10,492 14 0	39	581 0 0	58 2 0
Teel seeds	17495-8	1,08,254 0 0	10,825 8 0	424	1,055 0 0	105 10 0
Piece goods (cloth) .....	.....	10,67,913 0 0	106,791 6 0	.....	22,157 0 0	2,215 14 0
Salt .....	.....	.....	.....	.....	.....	.....
Silk .....	.....	18,557 0 0	1,855 14 0	.....	425 0 0	42 10 0
Soap .....	.....	797 0 0	79 14 0	.....	22 0 0	2 4 0
Stone .....	.....	1,556 0 0	155 12 0	.....	45 0 0	4 10 0
Sugar	27230	4,08,449 0 0	40,844 18 0	3	49 0 0	4 18 0
Timber .....	.....	2,71,079 0 0	27,107 18 0	.....	3,586 0 0	353 12 0
Tobacco	563	5,489 0 0	548 18 0	15	129 0 0	12 18 0
Wooden bracelets .....	.....	.....	.....	.....	.....	.....
Betel nuts	5244	52,440 0 0	5,244 0 0	35	352 0 0	35 4 0
Sugar-candy	990-3	19,816 0 0	1,981 12 0	39	700 0 0	70 0 0
Dates and dry dates	41828	1,50,263 0 0	15,026 4 0	1334	8,971 0 0	897 2 0
Gold, silver, and ready money .....	.....	8,92,360 0 0	89,236 0 0	.....	94,864 0 0	9,486 8 0
Wool .....	.....	.....	.....	1180	41,507 0 0	4,150 14 0
Opium .....	.....	36,812 0 0	3,681 4 0	.....	.....	.....

COMPARATIVE STATEMENT showing the Trade of the Port of Bhavnagar during

A.D. 1881-82.

11

ARTICLES.

ARTICLES.	Import.			Export.		
	Quantity.	Value.		Quantity.	Value.	
		Rs.	a. p.		Rs.	a. p.
		£	s. d.		£	s. d.
Clarified butter	35-2	481	0 0	60	2,148	13 0
Oceanuts .....	.....	59,658	0 0	.....	259	0 0
Cotton	713	15,700	0 0	588180	12,989,952	0 0
Cotton seeds	1185-1	1,672	4 0	.....	237	0 0
Cotton, tape, twist, thread, and yarn .....	.....	1,90,112	0 0	.....	1,93,145	0 0
Dyes, Soraugi, Kusumbi and Indigo	8910	92,491	0 0	.....	103	0 0
Grain of all sorts	429832	16,79,190	8 0	13046	44,986	0 0
Grocery and sundries .....	.....	15,19,154	0 0	.....	1,22,960	0 0
Ivory	52-2-11	19,920	8 0	.....	.....	.....
Mahura flowers	1820	2,640	0 0	.....	.....	.....
Metal	25595-1	4,01,185	0 0	624	18,016	0 0
Molasses	22436	1,12,192	4 0	26	154	0 0
Oil	15578	1,42,102	0 0	13	197	0 0
Teel seeds	62366	3,43,012	4 0	1426	8,571	0 0
Piece goods (cloth) .....	.....	9,82,381	0 0	.....	14,578	0 0
Salt .....	.....	.....	.....	.....	.....	.....
Silk .....	.....	14,147	8 0	.....	450	0 0
Soap .....	.....	816	0 0	.....	.....	.....
Stone .....	.....	3,788	0 0	.....	74	0 0
Sugar	29881-2	4,78,105	0 0	.....	.....	.....
Timber .....	.....	3,64,070	0 0	.....	6,409	0 0
Tobacco	569-2-27	8,982	12 0	.....	38	0 0
Wooden bracelets .....	.....	.....	.....	.....	.....	.....
Betel nuts	76322	76,186	0 0	6	61	0 0
Sugar-candy	2189-1	42,785	4 0	5	104	0 0
Dates and dry dates	41893	1,51,422	0 0	608-2	2,123	0 0
Gold, silver, and ready money .....	.....	1,70,899	0 0	.....	78,197	8 0
Wool .....	.....	934	0 0	2253	78,846	0 0
Opium .....	.....	36,400	0 0	.....	.....	.....

There are five articles of trade which show a marked increase every year. A tabulated statement of these articles is given below :—

Year.	Value of Kerosine Oil imported.	Value of European Coal imported.	Value of Iron hoops used in pressing Cotton Bales imported.	Value of Machinery imported.	Value of European Medicines imported.
	Rs.	Rs.	Rs.	Rs.	Rs.
1872-73	176	12,560	5,694	1,57,787	3,525
1873-74	2,930	14,555	10,596	1,65,884	4,575
1874-75	2,226	16,850	12,577	1,24,885	6,785
1875-76	3,437	19,777	18,777	1,45,685	7,282
1876-77	4,555	25,885	18,873	1,59,981	7,888
1877-78	9,009	35,985	873	1,63,693	8,580
1878-79	32,665	29,707	18,635	35,460	8,882
1879-80	41,170	39,343	27,859	1,15,540	11,252
1880-81	33,049	1,10,939	61,643	2,40,656	13,545
1881-82	71,523	1,35,739	93,492	1,85,713	18,848

Kerosine oil, and European medicines and the other articles are largely imported.

A comparison of these returns show the following result :—In A.D. 1873-74 the import trade amounted to Rs. 63,68,066 (£ 636,806½), and the export trade amounted to Rs. 1,08,21,598 or (£1,082,159½), but it rose to Rs. 69,11,927 (£ 691,192½) in import trade, and in export trade it rose to Rs. 1,42,10,385 (£1,421,038½) in A.D. 1881-82, and in A.D. 1882-83 it has still risen to a much larger extent. The principal articles of import were grain, specie, metals, and sheets of metals, Gol, Til seed, Khorásáni (a kind of oil seed), piece goods and a very large quantity of timber. The principal articles of export were cotton, cotton yarn, piece goods, dates and ghee. The enterprise of the merchants and the wealth of the city has no doubt done much towards obtaining these results, and the introduction of a Railway has now secured to this enterprising town an enormously increased and increasing trade.

The number of ships which visited Bhávnagar in A.D. 1881-82 was 6,227, and the number of ships which Shipping. quitted the Bhávnagar port during the same period was 6,233. The following table will show the number and the

tonnage of the ships which visited and left Bhávnagar during A.D. 1881-82:—

No.	Ports.	Vessels arrived at Bhávnagar.			Vessels departed from Bhávnagar.		
		Number.	Tonnage.	Average size.	Number.	Tonnage.	Average size.
3	Kachh Ports	8	383	47·9	1	100½	100·25
5	Káthiáwád Ports, having the privilege of British Ports ...	2,953	22,416	7·6	3,227	26,820	8·31
8	Other Káthiáwád Ports	90	2,174½	24·16	79	2,015	25·5
3	Portuguese Ports	31	918½	29·63	25	879½	35·17
18	Gôjarát Ports	1,504	25,878½	17·20	1,673	32,665½	19·52
1	Bombay	924	35,289½	38·19	890	35,798½	40·42
14	Konkan Ports	482	7,106½	14·74	244	3,192½	13·8
6	Malabár Ports	148	6,998½	47·29	48	2,605½	54·3
3	Kanera Ports	12	712½	59·4	3	171	57·
1	Karáchi and Koti	75	4,906½	65·42	43	2,934	68·23
		6,227	106,783½	.....	6,233	107,181½	.....

The proposal to construct a Railway was being yet discussed, when on the 9th of April 1878 Thákor Sáhíb Sir Railway. Takhtsinghji, as first act of his administration since the assumption of the full power by him of his State, gave a finishing stroke to the matter, and agreed to construct a Railway on certain conditions. The construction of the line was first begun in the month of March 1879, and on the 18th of December 1880 the line from Bhávnagar to Limree was opened with much *éclat* by H. E. Sir James Fergusson. The Railway has two branches, one from Bhávnagar to Wadhván, where it joins the B. B. & C. I. line at Wadhván Civil Station, and another from Dholá, a station on the Bhávnagar-Wadhván main line to Dhoráji, a large and important commercial centre in the Gondal State. This Railway was constructed with the capital of the Bhávnagar and Gondal States, without any pecuniary assistance from Government.

The capital outlay incurred on the Railway up to 31st March 1883 was as mentioned below:—

	Rs.
Charges to Bhávnagar State	62,50,801
Do. Gondal do.	26,20,214
	<hr/>
	88,71,015

In addition to this sum the estimate to complete the railway stations, &c., as provided by the Budget of 1883-84, is—

Bhávnagar.....	1,95,945	}	3,00,000
Gondal	1,04,055		
			<hr/>
			91,71,015

It will thus be seen that towards the close of the next official year, the Bhávnagar-Gondal Railway will have cost close upon Rs. 92,00,000 to the two States. Of this Railway Bhávnagar has constructed 120 miles, viz., 105½ main line from Bhávnagar to Wadhvān Station of the B. B. & C. I. Railway, and 14½ branch line from Dholá Junction Station to Dhasá on the branch line. Gondal has constructed 73 miles of Railway from Dhasá westward to Dhoráji. Altogether the B.-G. Railway has been located in 193 miles. Though the average cost of a mile is Rs. 45,963- $\frac{4}{3}$, this is because the expenditure has been credited to the entire length of the line of Railway which the States of Bhávnagar and Gondal have constructed, but the expense per mile in Bhávnagar's share came to Rs. 52,090, there being large rivers requiring very expensive bridges on the main line, while the expense to Gondal share came to only Rs. 35,893 per each mile. But when the whole amount sanctioned by the budget grant of A.D. 1883-84 will have been expended at the end of March next, the whole amount will come close up to Rs. 92,00,000, which will give Rs. 47,668- $\frac{7}{9}$ as the cost per mile in the construction of this Railway.

The main line of the B.-G. Railway was opened on the 18th December 1880, and it began to work from the 20th December 1880, and the branch line from Dholá to Dhoráji was opened for traffic on the 21st January 1881.

The following statement shows the revenue receipts of each State during the years A.D. 1881 and 1882 :—

States.	In 1881.	In 1882.	Total.
	Rs. a. p.	Rs. a. p.	Rs. a. p.
Bhavnagar State	4,72,390 3 0	5,81,680 11 9	10,54,071 3 9
Gondal State	2,15,994 13 4	2,95,155 13 8	5,11,150 11 0
Total.....Rs.	6,88,385 0 4	8,76,836 9 5	15,65,221 14 9

The following statement will show the revenue expenses of each State during the years A.D. 1881 and 1882 :—

States.	In 1881.	In 1882.	Total.
	Rs. a. p.	Rs. a. p.	Rs. a. p.
Bhavnagar State	2,97,210 5 0	3,35,477 6 5	6,32,687 11 5
Gondal State.....	1,85,920 12 2	1,86,711 4 1	3,72,632 0 3
Total.....Rs.	4,83,131 1 2	5,22,188 10 6	10,05,319 11 8

The following abstract shows the net profits to the States of Bhavnagar and Gondal during the years A.D. 1881 and 1882 :—

States.	In 1881.	In 1882.	Total.
	Rs. a. p.	Rs. a. p.	Rs. a. p.
Bhavnagar State	1,75,180 3 0	2,46,203 5 4	4,21,383 8 4
Gondal State.....	30,074 1 2	1,08,444 9 7	1,38,518 10 9
Total.....Net Income.	2,05,254 4 2	3,54,647 14 11	5,59,902 3 1

The following abstract shows the amount of interest per cent. on the outlay during each year to each State :—

States.	In 1881.	In 1882.	Average as per Financial year.	
Bhavnagar State	3.35	4.03	In 1881-82	4.50
Gondal State	1.26	4.21	In 1882-83	2.5
Average.....	3.05	4.5	.....	3.45

The following abstract gives details of the revenue receipts for the years A.D. 1881 and 1882 of the Bhavnagar-Gondal Railway :—

	In 1881.	In 1882.	Total.
	Rs. a. p.	Rs. a. p.	Rs. a. p.
Coaching Traffic	3,61,543 14 11	4,63,576 7 0	8,25,120 5 11
Goods	3,18,257 10 4	3,99,034 12 0	7,17,292 6 4
Electric Telegraph	5,148 6 11	7,126 6 10	12,274 13 9
Sundries	3,435 5 2	7,098 15 7	10,534 4 9
Total.....Rs.	6,88,385 5 4	8,76,836 9 5	15,65,221 14 9

Statement of revenue expenditure of the B.-G. Railway for the years A.D. 1881 and 1882 is given below :—

	In 1881.	In 1882.	Total.
	Rs. a. p.	Rs. a. p.	Rs. a. p.
Maintenance of Way and Works and Stations, &c.	94,945 0 9	1,27,883 7 11	2,22,828 8 8
Locomotive Expenses	1,65,154 6 9	1,44,804 2 2	3,09,958 8 11
Carriage and Waggon Expenses ..	21,519 6 4	30,682 9 10	52,202 0 2
Traffic Expenses	87,098 8 1	1,01,733 5 8	1,88,831 13 9
General Charges	1,09,436 18 0	1,14,637 7 2	2,24,074 4 2
Special and Miscellaneous	4,976 14 3	2,947 9 9	7,924 8 0
Total.....Rs.	4,83,131 1 2	5,22,188 10 6	10,05,319 11 8

A statement of the inward and outward traffic in goods of all kinds on the line in A.D. 1881 and 1882 is given below:—

NAMES OF ARTICLES.	OUTWARD TRAFFIC.				INWARD TRAFFIC.			
	In 1881.		In 1882.		In 1881.		In 1882.	
	Quantity.	Amount.	Quantity.	Amount.	Quantity.	Amount.	Quantity.	Amount.
	Tons.	Rs.	Tons.	Rs.	Tons.	Rs.	Tons.	Rs.
Baggage	78.78	940	61.33	619	79.74	1,140	25.44	295
Boraj .....	.11	1	.....	.....	.....	.....	.....	.....
Building Materials	199.1	1,889	1,060.31	7,245	21.50	136	8.70	20
Chinese and Japanese Wares	7.97	143	.99	14	.97	12	.15	3
Coal and Coke	19.96	108	410.76	1,753	.11	1	9.72	48
Coal for Railway	2,592.42	3,208	8,834.05	986	.....	.....	.....	.....
Coal for Locomotive Department	732.91	658	806.73	944	.....	.....	.....	.....
Cotton, Raw	1,435.91	5,555	856.88	3,407	10,002.69	1,06,056	14,162.83	1,50,915
Cotton, Manufactured	247.04	3,024	363.82	3,976	42.95	505	55.98	755
Drugs and Medicines	1.24	18	17.75	210	1.33	19	8.55	45
Dyeing Materials	83.30	952	191.16	2,811	.80	1	.96	10
Earthen Vessels and Porcelain	5.54	23	.62	4	.....	.....	.04	1
Fruits	659.14	4,111	957.25	5,675	13.73	108	2.03	23
Fibrous Products	401.75	3,425	608.71	3,832	38.18	331	76.02	541
Grain and Pulse	1,666.94	9,305	7,845.47	31,629	1,617.40	7,668	455.52	2,806
Gums and Resins	11.08	108	15.77	155	.34	2	.....	.....
Hides, Leather and Skins	7.36	46	5.44	49	10.14	107	10.74	98
Horns .....	.72	6	4.88	35	.84	9	2.36	17
Lao .....	.41	6	.95	12	.40	3	.14	1
Liquors .....	.64	8	3.24	46	3.63	59	6.24	91
Metals	373.24	3,346	533.57	4,861	20.38	224	88.40	983
Oils	208.45	1,957	279.37	2,983	9.28	90	1.43	14
Opium .....	.61	9	.....	.....	.....	.....	2.20	42
Paints and Colours	24.18	243	16.12	163	1.46	13	4.20	46
Provisions	18.15	176	8.64	31	66.44	647	24.96	673
Railway Materials	1,905.60	2,623	2,146.75	3,462	33.89	32	36.06	28
Revenue Stores	21.23	70	15.33	15	6.48	13	91.02	81
Salt	369.04	1,425	266.80	706	.....	.....	.26	4

NAMES OF ARTICLES.	OUTWARD TRAFFIC.				INWARD TRAFFIC.			
	In 1881.		In 1882.		In 1881.		In 1882.	
	Quantity.	Amount.	Quantity.	Amount.	Quantity.	Amount.	Quantity.	Amount.
	Tons.	Rs.	Tons.	Rs.	Tons.	Rs.	Tons.	Rs.
Saltpetre	2.85	25	.15	2	1.37	9	4.15	30
Seeds	259.70	1,048	359.81	1,276	579.79	3,021	650.9	3,256
Silk .....	.....	.....	.22	3	.14	1	.14	2
Spices	9.74	105	84.59	382	2.47	16	5.95	43
Stones and Marble	1.73	9	12.81	60	30.34	198	70.57	466
Sugar	506.63	2,958	837.60	3,836	15.27	96	104.35	670
Tea .....	.18	3	1.24	14	.04	1	.48	5
Telegraph Stores	1.36	11	6.13	61	1.83	17	54.25	236
Tobacco	3.62	84	.85	4	55.78	322	86.27	227
Wood	2,886.44	21,779	4,552.80	29,430	9.53	84	17.78	72
Wool .....	.....	.....	6.79	82	31.79	443	78.76	729
All other Materials	208.51	2,316	399.76	4,888	77.04	712	128.41	963

There is no doubt but that the Railway pays a handsome interest on the capital expended on it, and, considering the very short period since which the Railway has been working, it is hoped that in a few years it will pay still higher interest.

The port of Bhávnagar is specially advantaged by this Railway. Its customs revenues have already nearly doubled.

The prosperity of the City of Bhávnagar is also daily increasing. Large and handsome buildings are already erected in the vicinity of the City Station. Trade is increasing to such a great extent, that Bhávnagar cannot show a single instance of former years in which its trade had reached to the pitch to which it has now reached. About sixty-four new firms of merchants have been opened, of which about 50 are opened by merchants residing in places other than Bhávnagar, such as Ahmadábád, Piran Patan, Wadhván, Limbdi, Jetpúr, Dhoráji, Dholerá, Goghá, Bombay and Rájkot, etc., besides the agency of a European firm from Bombay.

Diversions of Trade The trade traffic of the B.-G. Railway may which formerly did not be divided into two parts—(1) Inward and come to Bhávnagar. (2) Outward.

As to the inward traffic, before the introduction of the Railway, no cotton was brought from Jháláwád, Nagar territory and other parts. There is a prohibitive duty on cotton of $3\frac{1}{4}$ per cent. in Júnágadh and Nawánagar territory. Nevertheless the merchants pay this prohibitive duty and bring cotton to Bhávnagar by Railway from the Júnágadh and Nawánagar districts. Cotton and kapás is also brought to Bhávnagar by Railway from such distant places as Nadiád, Petlád, Ánand, Borsad, Disá, Kambay, (cotton from Kambay is now brought to Bhávnagar by Railway from the Ánand Station on the B. B. & C. I. Railway instead of exporting it direct from that port,) Limree, Wadhván and Lakhtar. Sugar, gol, grain and ghee is brought from Delhi, Ágrá, Lucknow, Kánpúr, Jayapúr, Banáras, Háthras, Amritsar, and other places to Bhávnagar by Railway. Also costly wearing apparel, gilded vessels, carved toys, jewels and other things are now sent to Bhávnagar by rail from distant parts of India. The train daily brings vegetables and fruits from Ahmadábád, Sûrat and Bombay, respectively.

The trade in timber has, since the opening of the Railway, become four times greater than what it formerly was.

Outward Traffic. Timber is now sent to Dhoráji, Gondal, Júnágadh, and to other places in the west, and to Wánkúner, Morvi, Dhrángadhrá, Wadhván, Ránpúr, Chûdá, Sâelá, and to other places in

the north, and to such distant places even as Viramgám, Mesáná, Bhándûp, Pálanpûr, Disá and Patan. Grain in large quantity is sent on both lines to Sorath, Hálár and Jháláwád. Cocoanuts, dates and spices are sent into all parts of Káthiáwár, Gûjarát, as well as to Páli and other places on the Rájpútáná Railway. Sugar made in Bhávnagar is also sent to the places named above. Cotton bales, which, owing to the early monsoon, were kept stored in Bhávnagar, are now sent to Bombay by Railway when the ships and steamers ply no longer.

There are five steam cotton presses working with 13 presses, and a new steam press is in course of construction.

Mill and Cotton Presses.

Besides these there are more than 30 country presses working half-pressed cotton bales in Bhávnagar, and one cotton spinning and weaving mill, which, after many vicissitudes, is at last in a flourishing condition. There is also a ginning factory in Bhávnagar.

The principal manufactures of Bhávnagar are silk, principally used

Native Manufactory.

for women's clothing and for local use. Sugar-candy, which is made from sugar and largely sent into the interior of the country, and also into Gûjarát. Boxes bound in brass and iron, which are sold largely and exported into the interior of the province. Horse-carriages, shigráms, chariots or raths, and country carts are also made here. The Bhávnagar-made country carts are largely exported by Railway into many parts of Káthiáwár. Cholián or red coarse cloths are made and used locally. Turbans, fentás and dhotiáns are also made. Bhávnagar is famous for its manufactures of brass and copper pots, which are largely exported both to Bombay and into the interior of the Province. Pots made of iron, such as ranghádáns, paválús, súndlás, shigris and other small articles, are locally used, and sent into the interior of Káthiáwár. Fine betel-nut crackers are also made.

An enterprising Parsee gentleman has started an iron foundry, in

Iron Foundry.

which iron is cast. Fine and fashionable railings, jális and staircases are made in this foundry, besides other things.

Lately, under the able superintendence of the State Engineer, Mr.

Mangalore Tiles and Bricks.

R. P. Sims, a factory of Mangalore tiles and bricks has been started, and excellent tiles and bricks are made.

The clay used in making these tiles and bricks is a yellowish clay found in the vicinity of Bhávnagar itself.

During the course of the last year a contractor has started a saw mill

Saw Mill.

close to the Bhávnagar City Station of the B.-G. Railway. Much work is done here, and

all sorts of wood used in building houses and large and small buildings is turned out in a very short time. Close to the saw mill is a tidal canal lately excavated by the State Engineer, and by which large timber is brought to the saw mill at every tide.

Bhāvnagar is locally famous for its fine jewellery work. Of late fine silver work has been turned out here on the Gold and Silver Ornaments. Cutch pattern. Electro-plated vessels are made here. Iron and wooden toys and drinking vessels are also made here of a mixture of brass and pewter.

There are good photographers in Bhāvnagar, and Kūnwar Jawānsinghji, the brother of the Chief, takes very good photographs by the most improved methods.

Photography.

There is an ice manufactory in Bhāvnagar in good working order, started by an enterprising Parsee merchant. Both Europeans and Natives largely use the ice.

Ice Manufactory.

Education.

Great progress has been made in education in Bhāvnagar.

In A.D. 1852 a vernacular school was first started in Bhāvnagar.

Vernacular School.

Since then the attendance of boys in the school has been largely increasing, as will be seen from the following table:—

Year.	Vernacular School.	Branch school No. I.	Branch school No. II.	Branch school No. III.	Total attendance of boys.
1852	118	.....	.....	.....	118
1862	267	.....	.....	.....	267
1872	341	128	55	75	599
1882	562	182	175	220	1,139

In A.D. 1857 a girls' school was started in Bhāvnagar. Much opposition was then shown by ignorant people, but this soon died away. When the school was first started in 1857 only 25 girls were attending it, but as time passed the attendance began to increase largely, and it was found necessary to establish a branch school at Wadhvān. The attendance in the schools is now 195 in all. In A.D. 1877 the joint Administrators, Colonel Watson and Mr. Gavrishankar, asked for, and obtained, the services of a trained mistress, since which time the girls' school has remained in charge of

Female Education.

a trained mistress. It is needless to say that the Bhávnagar State defrays the entire expense.

In A.D. 1856, by the advice of the Honourable Mr. T. C. Hope, who was then Educational Inspector, an Anglo-Vernacular School. Vernacular School was established in Bhávnagar. The following statement will show the attendance of boys since the establishment of the school:—

A.D. 1856.	A.D. 1866.	A.D. 1876.	A.D. 1883.
17	84	161	280

The Anglo-Vernacular School is a feeder of the Bhávnagar High School, which was established in A.D. 1872. The following table will show the attendance of the boys in the High School:—

A. D. 1872.	A.D. 1877.	A.D. 1882.	A.D. 1883.
88	122	144	155

The High School has since its establishment matriculated 36 boys, some of whom are now attending the Arts, Medical and Engineering Colleges at Bombay and Poona, and some are attending the Law class in Bombay, preparatory for the pleaders' and subordinate judges' examination.

Besides the above, a Khojah merchant has started a Vernacular school, and maintains it at his own charges. There are also Úrdú schools maintained by Músalmáns.

In the heart of the city there is a very good Library which is maintained by the Darbár, which, besides supplying the books, also supplies Indian and English newspapers and magazines. Many people take advantage of this Library.

Affiliated to the High School is a good library, the Darbár paying the expense.

A fine building is shortly to be constructed for a library and museum, and is to be called after the Political Agent, Col. Barton—The Barton Library and Museum.

At present there is a museum on a small scale located in the State Engineer's Office.

The average rain-fall in Bhávnagar is 26 inches. The highest fall on record was in 1878, 55 inches and 35 cents., and the lowest fall on record was 18 inches and 15 cents., in 1871.

Rain-fall.

The Municipality in Bhávnagar is in excellent working order. No

Municipality.

direct taxation is levied on account of this, but the income is raised by a very light indirect taxation on certain commodities of trade, which are very lightly taxed. The income thus derived amounts close to Rs. 37,142 (£ 3,714), while the expenses amount to Rs. 43,061 (£ 4,306). The deficiency is met by the Darbúr. The management of the Municipality is conducted by a board consisting of an official chairman and two non-official members.

In A.D. 1867 the late Thákor Sáhí, Sir Jaswantsingji, started a

Dispensary.

dispensary in Bhávnagar. A fine building has been constructed with different wards for in-patients, and there is a dissection hall, which has been lately added to it. In 1882-83 the dispensary treated 19,744 persons, of which 157 were in-patients. The dispensary is under the able management of two graduates of the Grant Medical College, Bombay. A passed midwife of the same College is also retained for the dispensary.

Irrespective of the large sums expended on Public Works during the

Public Works and descriptive account of some buildings.

reign of Sir Jaswantsingji, Bhávnagar has, since A.D. 1870 to A.D. 1882, expended over Rs. 53,78,795 or £ 537,879 on Public Works, exclusive of a large sum given in the construction of the Railway. Much attention has been given to water-works in this town, as in former times the inhabitants were wont to suffer much inconvenience from the scanty supply which the town and its immediate vicinity afforded. Now, however, owing to a series of well-considered works, both the town and shipping are amply supplied with excellent drinking water. The Gavrishankar Lake or the Gagá Taláo, as it is popularly called, has been constructed at an expense of over Rs. 5,58,000 (£55,800) by throwing a large dam across the Gadhechi River, and is the chief source from which the water is supplied to the town and shipping. Another dam has been thrown across the Máháleshwari River, near the village of Bhikada, about five miles from Bhávnagar. This is another basis from which, when found necessary, water could be brought into the Gagá Taláo.

Bhávnagar abounds in excellent public buildings, prominent among which are the Courts of Justice and a High School, both designed by the late Major Mant. The High School is an imposing building in

the Indo-Saracenic style. Facing the High School are the Darbár's stables, which are very airy. The boat basin, which was so useful in shipping ponies from the different chiefs of Káthiáwár for Karáchi, during the Afghán war, and the hydraulic lift, the steam chain ferry; an excellent public vegetable and fruit market; good schools, among which may be mentioned the Vernacular Girls' School, which has been erected by the present Chief in commemoration of his late Ráni Májiráj of Gondal. The façade of the building is adorned with medallions of the heads of a large number of Indian women representing the different castes and races of the country. The Post Office and Telegraph Office, the Jail, Percival Fountain, Engineer's Office, the Offices of the Revenue Commissioner and other Officers, the Clock Tower, the Palaces, and the Motibágh Palace, where His Highness resides. Of late two very useful additions have been made in the way of Public Works, the first being the washing ghát, which is largely used by native women in bathing and washing their clothes. It has been constructed at a little distance from the Gangá Jaliá Taláo, but is connected with it by a large channel, from which fresh water is daily sent, and the dirty water is allowed to go into the sea by a long channel connected with the washing Ghát. The second is the paddock built for the horse-breeding establishment. It comprises over a hundred bighás of land, and the young colts and fillies are allowed to run about at will. A very handsome building destined for a hospital is under course of construction on the skirts of the town, and is named the Sir Takhtsinghji Hospital. The design emanates from Mr. Emerson, the architect, who designed and built the Crawford Market in Bombay. It is a clear adaptation of the Hindu style to the needs of a modern building designed for the accommodation of a large number of sick people in spacious and well-ventilated wards. In the centre there will be a dome, the height of which will be 105 feet from the pavement of the central hall. The dome itself will be composed of a new species of cement made in England, and a very nice garden has been made in the compound of this building.

Near the town, at a distance of about $1\frac{1}{2}$ miles to the east, lies the temple of Râwápûri Mátá. On the road leading from the temple of Râwápûri Mátá to the village of Râwá is a Sûtár Talávdí, near which is a memorial stone. The inscription on this stone says that the memorial stone was erected in memory of Sûtár Sámlá, son of Sûtár Rûdá, on Phálgún Shûd 14 Tuesday. $\frac{\text{St. 1553}}{\text{A.D. 1497}}$ Shak Samvat 1419 in the victorious reign of Emperor Mahmûd at the sea-board town at Goghá.

A handsome temple built by the late Chief, and called after him the

Jaswanáth, adorns the town. Facing this temple there is a bandstand and a small public garden. The Darbári band plays twice a week—(Wednesday and Saturday). A pretty lake or taláo, called the Gangá Jaliá Taláo, is situated between the temple and the town, and has been beautified lately. In the centre of this taláo a marble chhatri is in course of construction. It is being erected to the memory of the Gondal Rání of the present Chief.


There are altogether six plantations round Bhávnagar, in which there are altogether 26,354 trees, consisting of cocoanut trees, casuarina, and mango trees. Plantations and Gardens. Much attention has been paid to the planting of trees on the roads round Bhávnagar.

Bhávnagar abounds in large gardens. Many fruit trees have been planted of late years. Rich merchants have also built good houses in their gardens.

There is a good travellers' bungalow here.

There are several fine dharamshálás here, as well as caste lodgings, and Bhávnagar abounds in good temples of Hindús of all religions. There are also good Muhammadan masjids here, and lately two churches of the Roman Catholic and Protestant faith have been constructed with the aid of the State. There is a Christian burial-ground here, and also a Parsee tower of silence.

11. BHIMRÁD.—This village originally belonged to the Wálás, but was conquered from them by Mokheráji Gohil, from whom it was wrested by the Muhammadans, who retained it during all the period of their sovereignty. It is said that they established a thánáh there. At the decline of the Moghal power the place was conquered by a branch of the Thebáni Kháchar Káthis of Páliyád, from whom Wakhatsinghji of Bhávnagar acquired it in A.D. 1793-94. The population of Bhimrád, agreeably to the Census of 1872, was 1,344 souls, but decreased to 1,234 in 1881, after the famine of 1878-79. It is situated 8 miles north of Gadhrá and 46 miles north-west of Bhávnagar. This village was granted with Sárká and Jhinháwadar by Thákor Wájesinghji to his Kânwar Nársinghji in Samvat 1905, A.D. 1849. Two sons of this Nársinghji, named Bhúpat Singhji, and Ráisinghji are at present (1880) studying in the Rájkumar College at Rájkot.

12. BHŪMBHALI.—This village is said to derive its name from the excellence of its soil, and to mean  Bhūmbhali or excellent land. This much is certain, that the soil is very good and will yield a bumper crop with but a small rain-fall. The population was 1,847 souls according to the Census of 1872, but decreased to 1,563 in 1881, consequent on the famine of 1878-79. There are two good tanks here. A kind of yellow

earth is dug up here, which is used as a flux for soldering metal vessels. This is largely exported. About a mile from Bhûmbhali, on the road to Koliák, is the Bhamariá Well, said to have been constructed by Mokheráji Gohil, to enable him to water his camels when raiding near Goghá.

13. **Borád**—Is situated in north latitude $22^{\circ} 10'$ and east longitude $71^{\circ} 42'$, at the confluence of the streams which unite to form the small river Útávali. It had a population of 7,450 souls according to the Census of A.D. 1872, which increased to 7,755 in 1881. There is a station here of the Bhávnagar-Wadwán Railway. This town is said to have been founded by the Jhálús of Kondh, who are a Bháyád of Halwad Dhrángadhra. In the anarchy and disorder which followed the death of the Emperor Aurangzeb, this town fell into the hands of the Kháchar Káthis, and they fell under the power of Bhávnagar at the close of the eighteenth century. At no great distance from the town is the shrine and tomb of the Muhammadan saint Pir Hamir Khán. This person is said to have been the Thánahdár of Ránpûr, and to have fallen in battle with the Khúmán and Wálá Káthis at Úgámedi, near Gadhrá. The Botád traders are rich and enterprising, and there are some wealthy bankers also there. The chief trade is in cotton, gol, Rádhanpûri ghee, and Ahmadábádi and Nawánagar stuffs. These last are principally silk, either plain or embroidered, and mostly used for female apparel. It is the head-quarters of a Revenue Official and the District Civil and Criminal Courts of Justice are held here. There is a telegraph office and post office here, and a dispensary under a qualified Hospital Assistant. There is a fine tank called the Phátsar, near the Sápûrá Hills, not far from this town.

14. **Cháneh**.—This village is situated not far from the mouth of the Motápát creek on a rock on the shore of the Arabian sea. The population, according to the Census of 1872, was 103 souls, but increased to 129 in 1881. The inhabitants of Cháneh were in former days such daring pirates, that along this coast the word Chánehíá is synonymous with pirate. There is a famous Adansonia at Cháneh, about 100 feet in circumference at a height of four feet from the ground. This tree, if the old theories as to the age of the Adansonia be correct, must be at least 2,000, if not 3,000 years old, and possibly was planted by one of the old navigators to or from the African coast. The tree is, I believe, not considered indigenous to India, though found in many places. Usually, however, it is found growing near the coast. There are two or three of these trees growing along the southern coast of Káthiáwár, but, excepting this tree, all the others are within 50 feet in circumference. Pearls are found in the Cháneh creek..

15. **CHOGAT.**—This village is situated about four miles to the east of Ūmrálá, in the Bhávnagar State, and is about four miles south of the town of Walá. In 1872 the population had reached 1,900 souls, but these decreased to 1,701 in 1881, owing to the ravages of the famine of 1878-79. The River Kálábhár, which rises in a kúnda or reservoir, near Bábrá, used formerly to flow about two miles within the Walá frontier. But it has changed its course during the last few years, and now flows close to Chogat. The village derives its name from four small hills nearly adjoining it, called the Khodiár, Modlio, Bhútio and Dūngardi. There is a shrine of the Khodiár Mátá on the Khodiár Hill, the image in which is said to have been installed by the Gohil Chieftains of Ūmrálá. Two hills, called respectively the Thápnáth and the Isálwo, lie to the eastward of Chogat. On the Thápnáth Hill is a temple of the Thápnáth Máhádeva, which enjoys an endowment made by Thákor Sárangji of Ūmrálá. The celebrated sage, Dhūndhali Mal, whose curse is said to have caused the destruction of Walá (the ancient Valabhipūr), resided in a hut on the Isálwo Hill. Chogat is a flourishing village, and bears wheat crops of excellent quality, of the kind called káthá, which is raised by irrigation. The village is no doubt an ancient one, and was very near Valabhipūr, and though no architectural remains are now existent, large bricks, such as those found at Valabhi, are constantly dug up. There is an old Pályo or monumental stone here, the inscription on which is illegible, but the date $\frac{\text{St. 1516}}{\text{A.D. 1460}}$ is plain enough. Excellent building stone is quarried from the hills lying to the north of the village.

16. **DÁNTRETIÁ.**—This village, originally called Dántalpūr, is situated about sixteen miles east of Botád, and contained a population of 250 persons according to the Census of 1872, but this amount was reduced to 223 in 1881, owing to the famine of 1878-79. It is said to have been a sea-port in ancient times, but the gradual silting up of the Gulf has caused the sea to recede, so that now the village is well inland. Dántretiá was included in the Chūdásamá possessions of Dholerá, and there are Chūdásamá Grásiás residing in the village. In about 1780, Dántretiá fell under the power of Thákor Wakhatsinghji of Bhávnagar, and since that date has been subordinate to this State. Though Dántretiá is situated in the more or less salt plain called the Bhál, where the water is brackish, if not often too salt to be potable, there is nevertheless a small well (virdá) of sweet water called Gangwo to the north of the village. The story about this well is as follows:—A merchant, named Dantáshá, resided at Dántretiá, and his son married a wife from inland. When she came to her husband's house she was given salt water for bathing purposes, but she refused to bathe in salt water, and bathed

with the water which she had brought from her home in a large earthen vessel. Her mother-in-law sneered at her and said: "You had better arrange for your father to send you bathing water daily." The bride however was obstinate and declared she would die of hunger rather than bathe in salt water, and for three days and nights she fasted, worshipping Gangáji with great devotion. At the end of the third night, the river goddess appeared to her and told her to take all her relatives with her to a spot north of the village, and that there they would see her (Gangá) flowing. In the morning the bride told her relatives and begged them to accompany her to the spot, but they laughed at her; at last they went with her, and there to their surprise they saw a stream of pure sweet water flowing out of a virdá. They then congratulated the bride, and after all bathing therein returned home. This stream is still sweet and has ever since been named Gangwo.

17. **DHÁRŪKÁ**—Is about 24 miles west of Bhávnagar, and about 8 miles north-west of Songadh Station. There is a bungalow here which was formerly a travellers' bungalow, when Dhárúká was on the high road from Rájkot to Goghá. The Grásiás are Láthiá Gohil Rájpûts and Bháyáds of Láthi. The ancient name of Dhárúká was Dhárágór. The Rangoli River now flows to the east and south of Dhárúká, formerly this river flowed by Sedardá. In those days Kúmbhoji, a Wanáni Gohil, owned Sedardá. Kúmbhoji was also the name of the cadet who received Dhárúká in grás from Thákor Lákhoji II. of Láthi. These two Kúmbhojis were cousins on the mother's side, and as Dhárúká was near to Sedardá, Kúmbhoji Láthiá hoped to re-populate it through the assistance of the Wanáni Kúmbhoji. Through the Wanáni's assistance, he re-populated the village with Ghánchis, and from that day this village has been the head-quarters of the Ghánchis of this neighbourhood, who still bury their dead in the Dhárúká burial-ground. Kúmbhoji Láthiá now asked Kúmbhoji Wanáni's permission to dig a small irrigation channel from the Rangoli River to the Dhárúka land. The Wanáni agreed, but during the next rains, which were unusually heavy, the river forsook its old bed and followed the course of the canal, and no longer has flowed by Sedardá. The population, according to the Census of 1872, was 1,366, and according to that of 1881, 1,361 souls.

18. **DHASÁ**—Is a small town on the high road from Bhávnagar to Rájkot, and is also a station on the Bhávnagar Dhoráji line. The soil is fertile, and from its position the town will no doubt rapidly rise in importance. There is a good Darbári Ūtárá here, and a fine dharamsálá and a small travellers' bungalow. Dhasá is 45 miles west of Bhávnagar, and about 18 miles west of Ūmrálá. The population according to the Census of 1872 was 1,139 souls, and rose to 1,205 according to the Cen-

sus of 1881. It was near here in A.D. 1796 that a battle was imminent between the forces of Nawáb Hamid Khán of Júnágadh and the Bhávnagar army led by Thákór Wakhatsinghji. But peace was arranged through the good offices of Jiáji Jethwá on terms favourable to Bhávnagar, and the opposing forces separated without coming to blows. The bardic verses on the subject end as follows:—

“Kúmpo, Wájsúr, and Hádo became bewildered in the battle field.

“In the house of the lord of Píram the flag of victory was hoisted.”

Kúmpo was Wálá Kúmpo of Chital, Wájsúr was Kháchar Wájsúr of Jasdan, and Hádo was Hádo Khúmán of Kúndlá. A subordinate Revenue Officer, who has limited criminal powers also, has his headquarters at Dhasá. There is a post office and telegraph office also at this place.

19. DHOLÁ.—This village is situated about 5 miles west of Ūmrálá and 33 miles north-west of Bhávnagar. The population consisted of but 300 souls by the Census of 1872, but rose to 757 in 1881. This village has been selected as the place on the Bhávnagar Wadhván main line for the junction of the branch to Dhoráji, and there is a railway station here of some importance. Several bungalows have already been constructed for the residence of the railway officials. There is a telegraph office at Dholá, a travellers' bungalow has been lately built here, and there are also several seráis or native hotels where travellers can obtain all necessaries. A made road connects the town of Ūmrálá with Dholá junction station. There is also a fine dharamsálá here.

20. DIHOR.—The chief town of the tapá of the same name is situated in 21° 29' north latitude, and 72° 5' east longitude. It is about 22 miles south-west of Bhávnagar, and about 8 miles north of Talájá. It had a population of 2,500 souls agreeably to the Census of A.D. 1872. This town suffered much in the famine of 1878-79, and in 1881 the population had sunk to 1,364. Dihor formerly belonged to the Bákhalkiá and Wághoshiá Áhirs. At this time Gohil Govindji was ruling at Bhandáriá. When he lay on his death-bed his soul would not pass from his body, owing to his fear that his son Hamirji, who was a renowned warrior, would not suffer his brethren to enjoy their shares of the ancestral patrimony. Then Hamirji poured water into his father's hand and swore to take no share at all in the ancestral estate. So the soul of Govindji was released. When the days of mourning for his father were accomplished, Hamirji collected a band of warriors and fell suddenly on Dihor, which he conquered, slaying many of the Áhirs and expelling the remainder. Thus he acquired Dihor and its dependent villages. Afterwards he conquered Kúkad. After these conquests

he devoted much attention to the beautifying of Dihor and Kûkad. The following dūho or couplet is said regarding Hamirji and the towns of Dihor and Kûkad :—

दीहोर दिन्हि सरीखडुं ॥ कुकड काश्मिर ॥

हमीर अकबर सरीखडो ॥ पण काईक फोजीमां फेर ॥ १ ॥

Dihor is like Delhi: Kûkad resembles Kashmir.

Hamir is like Akbār; but there is some little difference in their respective armies.

Dihor is the seat of a subordinate Revenue Officer, who has also certain powers of criminal jurisdiction. The soil is exceedingly fertile, and the crops raised by irrigation are especially fine; rice, bajri, wheat, cotton and sugar-cane are the principal products, and particularly fine mangoes grow here.

21. Dûnddās.—This village lays claim to great antiquity and professes to derive its name from Dûddā, daughter of king Dhrûvasena I. of Valabhi's sister. She appears to have founded a famous Buddhist convent which was endowed with lands both by her uncle Dhrûvasena and by his successors, Gûhasena and Dhrûvasena II. (*Ind. Ant.* pp. 104-107, and 174-176 of vol. IV.). Dhrûvasena I. granted lands for the maintenance of the monks of Dûddā's monastery, and styles her his own sister's daughter. Gûhasena added to these grants, and styles the convent, "the great convent of Dûddā, built by the venerable Dûddā." Dhrûvasena II. added yet further to the convent endowments. In a further copper-plate (*Ind. Ant.*, vol. XI., pp. 305-309) of Silāditya II. we find the name of the village described as Dûnddās, just as at present. These last plates are the Lûshadi copper-plates found by Mr. Wajeshanker Gavrishanker of Bhavnagar. Lûshadi, the Lûshā-grām of the plates, is only about two miles distant from Dûnddās, and in the neighbourhood are two Dûddalās. As the great monastery of Sánā is only about 24 miles distant, it seems probable that this monastery may have been Dûddā's, especially as Buddhist monasteries were usually situated at a distance from the city. And if the word Svatala (*Ind. Ant.* for January 1877) be translated as meaning the same as Svasthán, it would then correspond to the word kingdom. Sánā was no doubt within the Valabhi kingdom, and is near to Dûnddās, Dûddalā, etc. Now the Lûshadi copper-plates were found in Lûshadi itself, and its boundary marches with Dûnddās. The copper-plate alludes to this, and says that the lands of Dûnddās village lie to the south of one of these fields. I observe that Dr. Bühler (*loc. cit.*) styles Lûshā-grāme as Dhûshā-grāme, but Áchārya Valabhji and Mr. Girjashanker Sámálji, both good scholars, are unanimous on this point. Probably Dr. Bühler, if he were to re-examine these plates, would be of the same

opinion. Both Dūnddās and Lūshadi bear marks of antiquity; old bricks and coins both of the Kshatrapas and Valabhi dynasties are found here in the ruins. Near Dūnddās is an ancient well, not far from which is a shrine of Wáchhro Solanki, after whom the island belonging to Rádhanpūr, in the lesser Ran of Kachh, which still bears this appellation, is named. He is said to have come to Katpūr (Kanakávati) to be married, but while the ceremony was being performed, and while he yet wore the marriage garland, and had only completed two of the four circlings round the altar, an alarm was raised that an enemy had driven off the village cattle. Wáchhro Solanki and other Rájpúts at once mounted and brought back the cattle, but Wáchhro Solanki was slain. His head is said to have fallen near Dūnddās, but the body followed the foe almost up to the gates of Mahūwá. In the Dūnddās shrine there is an image of his head, and in the shrine near Mahūwá there is the image of a headless body. This legend of a headless body fighting is very common in Káthiáwár. Dūnddās is situated about 8 miles to the N. W. of Mahūwá, and in 1872 had a population of 393 souls. After 1872 the large tract under grass was ploughed up and cultivated, and consequently a large number of cultivators and other villagers have been attracted hither. In 1881 the population had reached to 807 souls.

22. DŪNGAR.—This town is situated about 13 miles west of Mahūwá and 9 miles east of Rájúlá. It is said to be a town of great antiquity and to have been called in ancient times Damrápūri or Damarkot, and the Chávdās are said to have ruled here; as the following couplet relates :—

दुहो

जित्ते डंमर कोट ॥ तित्ते चावडा राज करे ॥
पेधे प्रजा संतोष ॥ माणक मोतिये दिवा बले ॥

There is Damarkot,
Where the Chávdās rule,
They protect their ryots in contentment :
Rubies and pearls shine there like lamps.

The city certainly appears to have been ancient; and old pottery, metal vessels, and sometimes old weapons, are dug up on the old site of the town. A small hill called the Gerwá Hill is situated about half a mile west of the town. Red peroxide of iron is found here. There are nearly a hundred palmyrá trees near Dūngar. There is an old tank near Dūngar called the Khacholiān, into which water flows by a canal from the Aghoriá Taláo. There are the remains of a fort on a rising

ground close to the town, and the remains of a stone-built water tank. The roadstead of Dûngar is mentioned in the list of the Saurâshtra ports, and roadsteads in the Mirât-i-Âhmadi. After the fall of the Moghal power, Dûngar probably became independent. It fell for a short time under the Khasiâs, at the end of the 18th century A.D. It was conquered from them by Thâkor Wakhatsinghji of Bhâvnagar in about A.D. 1784, since when it has remained under Bhâvnagar. There is a brisk trade carried on here in cotton, timber and grain, and the merchants are enterprising and well-to-do. A subordinate Revenue Officer has his head-quarters here. The population according to the Census of 1872 was 2,060 persons and increased to 2,731 in 1881. The cotton grown near Dûngar is of specially good quality, and sugar-cane grows luxuriantly here. Dûngar is connected with Kûndlâ by a good made road.

Kathiwarar is the Port of Dûngar. The trade return of this Port follows here :—

Kathiwarar.

IMPORT.			EXPORT.		
Year.	Value.		Year.	Value.	
	Rupees.	£ s. d.		Rupees.	£ s. d.
1870-71	13,864	1,386 8 0	1870-71	1,42,507	14,250 14 0
1871-72	2,150	215 0 0	1871-72	.....	.....
1872-73	4,348	434 16 0	1872-73	95,000	9,500 0 0
1873-74	10,716	1,071 12 0	1873-74	2,45,000	24,500 0 0
1874-75	15,786	1,578 12 0	1874-75	3,82,995	38,299 10 0
1875-76	16,344	1,634 8 0	1875-76	1,61,204	16,120 8 0
1876-77	12,875	1,287 10 0	1876-77	2,50,145	25,014 10 0
1877-78	14,469	1,446 18 0	1877-78	1,218	121 16 0

Kathiwadar and Pipádv.

IMPORT.			EXPORT.		
Year.	Value.		Year.	Value.	
	Rs. a. p.	£ s. d.		Rs. a. p.	£ s. d.
1878-79	1,15,367 0 0	11,536 14 0	1878-79	43,477 0 0	4,347 14 0
1879-80	76,865 0 0	7,636 10 0	1879-80	1,79,180 0 0	17,918 0 0
1880-81	80,480 0 0	8,048 0 0	1880-81	1,63,762 0 0	16,376 4 0
1881-82	1,06,168 15 9	10,616 17 11½	1881-82	1,68,299 4 0	16,829 18 6

23. **GADHRÁ.**—This is the chief town of the district of the same name. It is 42 miles north-west of Bhávnagar, and according to the Census of 1872 had a population of 4,994, which increased to 5,822 in 1881. Gadhrá originally was a village of the great Chūdásamá holding of Bhadli; and Rá Kán of Bhadli granted it to the Godadká Kháchars on service tenure. After the fall of Bhadli, the Kháchars established themselves strongly both at Gadhrá and Botád, and in the neighbouring villages. But in A.D. 1793, after the fall of Chital, Thákor Wakhatsinghji resolved to reduce the Káthis, and accordingly attacked Bábrá Kariáná and Jasdan, and humbled the Gadhrá and Botád Káthis. The following dūho or couplet commemorates his exploits :—

बाबरा बाले, करीयाणा भूका किया ॥

जसदण जीते, उभो अखमल राउत ॥ १ ॥

He burned Bábrá and reduced Kariáná to dust,
He conquered Jasdan, the upright son of Akhmál.

Gadhrá is now famous as being one of the principal sites of the new faith of Swámi-Naráyan. The religion was started by a Hindú Reformer named Sehjánand in A.D. 1804. The principle tenets of this faith are :— (1) The preservation of animal life; (2) Abstinence from flesh; (3) Abstinence from liquor, opium and all intoxicating drinks or drugs; (4) Dacoity, murder, and other crimes of violence are specially reprobated, as are all breaches of chastity. They have made many converts among the Káthis, Kolis and Bhils, and a great improvement is apparent in the morals of all the classes who have adopted this faith. The town is the head-quarters of the chief Revenue official of the district, and the

criminal court of the district is held here, the civil court being held at Botád. There is a good dispensary here, and a vernacular school and girls' school, and the Swámi-Náráyan sect have recently started a Sanskrit school. Shejánand, the originator of the Swámi-Náráyan faith, died here in Samvat 1886, A.D. 1830. There is a fine temple belonging to the devotees of this faith. At Jandá, a village in the Gadhrá district, about 6 miles north-east of Gadhrá, is a well in which 18 water bags (kos) can work simultaneously all day, without diminishing the quantity of water in the well, so rapid is the in-flow. Necklaces of beads of all sizes made of sandal wood are made largely at Gadhrá, and are worn by followers of the Swámi-Náráyan sect.

24. **ГОПНА́ТН.**—This temple is said to derive its name from Gopsingji, a Gohil of the Rajpiplá branch, who reigned in the commencement of the 16th century A.D. at Nandod. It seems that he visited Sauráshtra to perform the pilgrimage to Somnáth, and on that occasion founded the temple of Shiva, now standing, which was called after him Gopnáth. The promontory of Gopnáth is called Papiké in the *Periplus of the Erythræan Sea*, translated by Mr. McCrindle in the *Indian Antiquary* for April 1879. There seems little doubt but that Papiké was Gopnáth from the context. Thus para. 41 says—

“ The promontory called Papiké near
“ Astakapra, which is opposite Barugaza.”

Now Gopnáth point is not more than 26 miles from Háthab following the coast and 24 miles in a straight line by sea. Háthab has been identified by Dr. Bühler and Colonel Yule with Astakapra; and in para. 42—

“ After Papiké there is another gulf exposed to the violence of the waves and running up to the north. Near its mouth is an island called Baiônês, and at its very head, it receives a vast river called the Mais. Those bound for Barugaza sail up this gulf (which has a breadth of about 300 stadia), leaving the island on the left till it is scarcely visible on the horizon, when they shape their course east for the mouth of the river that leads to Barugaza. This is called the Namnadios.”

Now in this para. we have a very accurate description of the Gulf of Kambay with Piram Island at the mouth and the river Mahi at its head. And vessels sailing for Bharúch and the Narmadá would leave Piram Island on the left until it faded from the horizon. There seems, therefore, small reason to doubt but that the promontory of Papiké was the name by which the early Greek navigators knew Gopnáth Point.

Previous to the founding of this temple Gopnáth and the vicinity were

covered with dense jungle, and the country was in the hands of the Wájás, whose rule at their most flourishing period extended as far as Alang Manár. The late Thákor of Bhávnagar, Jaswantsinghji, built a nice bungalow at Gopnáth Point, and the present Chief has much improved the place by planting trees and erecting a light-house. There is an excellent dharmasálá at Gopnáth as well as a Darbári Útára. All the Gohils are bound to shave their heads first at Gopnáth at the Brahma Kánd at that place, and both the reigning Chief of Bhávnagar and his brother Jawánsingji first had their heads shaved there. The white and black sand found at Gopnáth is exported to Súrat and other Gújarát ports. There is a light-house at Gopnáth to warn vessels off the Gopnáth reef. The arc of illumination is 180°, and extends from S. S.-W. through west to N. N.-E. The light is fixed on a masonry tower 68 feet above high water. The light is a catadioptric light of the sixth order.

25. GŪNDI, KOLIÁK.—These two villages lie opposite to each other, on the northern and southern banks, respectively, of the Máleshvari River, and are situated about 5 miles south of Goghá and 13 miles south-east of Bhávnagar. Gūndi is the more ancient of the two, and was known in former times as Gūndigadh, and was a settlement of that branch of the Nágara Bráhmans who migrated in after times to Goghá, and in quite modern days to Bhávnagar. Gūndi probably derived its name from the Gūndi tree (*Cordia angustifolia*), which is very common in this neighbourhood. Koliák is said to have been the suburb of Gūndi, where the Kolis resided, hence called Koliát, since corrupted to Koliák. In the Ain-i-Akbari Gūndi Koliák is alluded to as a port (*Indian Antiquary*, November 1876). In the Mirat-i-Áhmadi, written about the middle of the eighteenth century, it is described as a bárah or roadstead. Probably, however, as Gūndi Koliák is two miles distant from the sea, the port or roadstead of Háthab, which lies at the mouth of the Máleshvari River, is really alluded to, and as Háthab was in ancient times the port of Gūndi, this conjecture does not appear unreasonable. The population of these villages by the Census of 1872 was 468 and 1,362 respectively, that is 1,830 in all, but decreased to 1,737 in 1881 from the famine of 1878-79. There is a fine *Adansonia*, about 35 to 40 feet in circumference, between Koliák and Háthab. There is an ancient temple of Nilkanth Máhádev at Háthab, which was held in great esteem by the Nágara Bráhmans of Gūndi, and is still highly honored by the Nágars of Ghogá and Bhávnagar, so much so, that when any Nágara distributes charity or gives a dinner to the Nágara Bráhmans of his caste, the worshipper of the Nilkanth Máhádev at Háthab is always included. There is also a symbol of Shiva on a rock in the sea at the mouth of the Gūndi creek. It is called the Nishkalank Máhádev or

Mahádev without blemish, and is said to have been established by the Pándavas, and that there they were cleansed of their sins committed in slaughtering so many Kauravas in the great battle of the Máhábhárat. In common parlance it is called Na-kalank.

26. HÁTHAB.—Called locally Háthap, lies on the sea coast, about six miles to the south of Goghá. Its population agreeably to the Census of 1872 was 1,146, and according to that of 1881, 1,267 souls. This village was the port of Gúndi Koliák, the ancient Gúndigadh, and has been identified by Colonel Yule with the Astakampra of the earlier Greek Navigators. Dr. Bühler carries the identification a step further, and recognizes in it the Hastakavapra of the copper-plate grant of Dhṛvasená, found at Kúkad, which town is alluded to in the same grant as Kúkkata (*Indian Antiquary*, July 1876). The climate is pleasant in the hot weather, and the present Chief of Bhávnagar has built a pleasant seaside retreat near this village, close down by the sea. There are two old temples near Háthab, viz., those of the Nilkanth and Bhadresvara Máhádevs. In a field near Háthab two impressions of coins were found. They had been evidently first made in clay; and the clay afterwards baked; one is an impression of a coin of Swámi Chashtana, and the other of Rádrasen, son of Virdámá. Similar coin impressions in baked earth have been found at Júnágadh.

27. HATHILÁ—Also called Arthilá, is the waste site of the once famous town of Arthilá, for many years the head-quarters of the Gohils of Láthi. Sárangji, son of Sejakji, after the marriage of his sister Wálam Kúnwarbá to Rá-Khengár, received the holding of Arthilá, consisting of twenty-four villages, and ruled here. Some say that Arthilá is properly Hathilá, and that it was so named after Hathising Wájo, whose dominions reached as far as this. But this seems doubtful. Sárangji was succeeded by Jasoji, Jasoji by Noghanji, and Noghanji by Bhimji. This Bhimji's daughter, named Ūmádevi, was married to Rá-Mandlika of Júnágadh. Bhimji had married the daughter of the Chûdásamá of Dhári, but had quarrelled with her and sent her back to her father's house. He, however, was eventually reconciled to her, and had by her three sons—(1) Dúdoji who succeeded him; (2) Arjanji; and (3) Hamirji, and one daughter, Ūmádevi, married, as mentioned above, to Rá-Mandlika. Hamirji was one day conversing with his brother Dúdoji's wife, and lamenting an incursion of the Muhammadans, who were again bent upon plundering Somnáth. He said that were it not that the seed of the true Kshatriyas had diminished, such an expedition would have been impossible. His sister-in-law tauntingly replied, If there be no other true seed of the Kshatriyas left, you are a Gohil and brave, why do you stay in the house? Hamirji, stung by her reproaches, set out

for Somnáth, and reached Drôn-Gadhrá on his way (now called Dohn-Gadhrá and south of the Gir). Here he alighted at the house of Vegado Bhil. Vegado was also going to fight in defence of Somnáth, and agreed to accompany Hamir. But as Hamir was unmarried, he advised him first to marry, lest being sonless, his soul would, if he were slain, fail to obtain liberation. He married him therefore to his virgin daughter, and Hamirji remained for a few days at Gadhrá with his bride, and then set out for Somnáth, where both he and Vegado Bhil were slain in defence of the sacred fame. This story is related with a slight difference in the Rás-Málá edition of 1878, page 275, &c. I have come across two additional verses of the ballad quoted therein, which are as follows:—

॥ घोडा घणा घोडीया सजो सज्ज शरीर ॥

॥ मेहेराणो मळे नहीं हाले अगवो हमीर ॥

The horses galloped fast,
Adorn and arm your body;
When the Mehar Ráno could no longer be found
Then Hamir advanced forward.

The next verse described the lament of the bride of Hamir on hearing of the death of her husband:—

॥ कंकर पथ्यर पडरहे बहीगयो सब नीर ॥

॥ मेरे तेरे मिलनकूं होरही हमीर ॥

The stones and pebbles remain,
But the water hath all flowed away;
My and thy meetings
Are ended now for ever, O Hamir.

Afterwards Hamir's widow bore a son, whose descendants may yet be found in Nágher and Bábriáwád as Gohil Khánts, etc.

Afterwards Dúdoji made himself so troublesome to the Muhammadan districts under Ahmadábád that Súltán Mahmûd Begadhá ordered Rá-Mandlika to chastise him. Dúdoji, however, conducted himself so arrogantly that Rá-Mandlika slew him in single combat and sacked Arthilá, which has ever since remained waste. This branch of the Gohils now retired to Láthi, which has ever since been their capital. It is said there were five large lakes at Arthilá, the most famous of which was the Gûnká Taláo, or singer's tank. On an island in the midst of this tank the palace of the Arthilá Gohils is said to have been situated. Foundations may yet be seen here. And there are yet from 15 to 20 wells and wávs on the ruined site of the city. There is also a wáv, said to have been built by a Kapol Wániá, who resided there. This well is called Sású Wahûni wáv, and is held sacred by the Kapol caste.

It is said that on lonely nights the words, "Strike, strike," "Kill, kill," are yet heard on the waste site of Arthilá.

28. JALÁLPŮR.—This village is situated about 18 miles to the west of Ůmrálá, and about 4 miles to the south-east of Dhasá, and about 3 miles distant from Dhasá Railway Station. The population of Jalálpŭr according to the Census of 1872 was 1,450 souls, but they dwindled to 1,382 in 1881, owing to the famine of 1878-79. The village derives its name from a Pir or Muhammadan saint named Jalálsháh, who resided here. So much was he famed for piety that the Lolyáná thánahdár used to visit him once a week. People supposed that he possessed supernatural powers, and as he always gave food and rich clothes to all religious ascetics of his faith, who passed that way, he was supposed to have a treasure buried somewhere. The Káthis, who at this time were ravaging and plundering in the Panchâl, hearing of this, sent some men to kill the Pir and plunder his hut. But at this time the Lolyáná thánahdár was on a visit to the Pir with several men, so the Káthis returned and told their comrades. On hearing the news the entire band of Káthis marched against Jalálsháh's hut, where they were opposed by him and the thánahdár's men and driven off, but during the fight the Pir was slain. His head is said to have fallen close to the Dámnagar village of Memdá, and his body at the spot where his tomb now is, *i. e.*, about a mile from Jalálpŭr. As the Pir was originally a native of Sánand the spot where his head fell is called the Sánandio or Lilá Pir, and the place where his body is buried is called the Jalálio Pir. Hundreds of people come to offer sweetmeats here. The tomb is surrounded by a dense grove of trees, but no one dares to cut them, save for cooking the Pir's sweetmeats. There is a shrine of the Khodiár Mátá between Jalálpŭr and Mándwá, she is said to be the younger sister of Ávad Mátá of the Pándhárá Taláo mentioned in the account of Rohisálá. This village was granted in 1881 to Ázam Sámaldás Pramánandás, the present Diwán of Bhávnagar, by Sir Takhtsinghji, the present Chief. He has built a nice dwelling-house there, and also repaired an old taláo at a considerable expense.

There is an excellent dharamsálá here and also a good vernacular school house.

29. JESAR—Is situated in the Ůnd subdivision of the Gohilwár district. It is about 8 miles south-west of Chok thánah, 16 miles south-west of Palitáná, and 24 miles east of Kúndlá. The Grásiás are Sarvaiyás, and trace their origin from the Amreli Sarvaiyás who, it seems, were bháyád of Sarwá. After the conquest of Sorath by Súltán Mahmúd Begadhá of Gújarát, he annexed, among other parganahs, that of Amreli. It seems that when the army of the Súltán approached Amreli, Jaso was

immersed in sensual pleasures and cared little for the state of his forces.
A bard with him seeing his apathy said the following verses :—

॥ कळतरीयां छाडे करे ॥ वेश्या वळगाडी कंठ ॥

जाण्युतु अमे जसा ॥ करीश तुं कवाटवत ॥

नीगरसीआं नीशाण ॥ पादर पादशाह तणां ॥

जेसा इजु न जाण्य कानफुल्या कवाटवत ॥

Having abandoned your wives, you are absorbed in the society of
a mistress.

O Jasá, we knew beforehand that you would act thus, oh son of
Kawát,

The flag of the Emperor is unfurled in front of the town,

Know you not this yet oh Jasá, you deaf son of Kawát.

Then Grásiás Jasáji and Vijoji went into outlawry and slew a brave
Muhammadan sent against them, called Shújáat Khán, and performed
many gallant actions. Finally being hopeless of recovering Amreli,
they made peace with the Sultán and were permitted to settle at the
village of Háthasni Únd. From hence Jaso founded Jesar and Vejá
Vejalkûn. Afterwards they divided their estate, when Jesar fell to Vejo
and Háthasni to Jeso. Vijoji's son, Shangho, went to dine on a certain
occasion with his uncle at Háthasni, but on his way home died near a
tank, since called after him the Shanghá Taláo. Suspicion was excited
that he had been poisoned, and enmity arose between the houses of
Jesar and Háthasni. Now Jaso had a son named Ranmalji, and when
Ranmalji was about to be married, he went to Jesar to induce his uncle
to come to his wedding. Vijoji received him with kindness, but his
wife urged him to take revenge for her son, Shangho. Finally she
persuaded her husband to slay the sleeping Ranmalji. This done, Vijoji
fled into the Gir whither Jesoji pursued him, and after some search came
upon him while engaged in hunting deer. Vijoji was slain fighting
gallantly, but Jesoji, what with grief at his son's death and remorse at
having caused his brother to be slain, stabbed himself to the heart with
his own dagger. While in the Gir, Vejo is said to have built the
fort called after him Vejalkotá on the river Ráwal, but other bards
attribute the founding of this place to Vinjal-Wájo. But the couplet
is certainly in favour of Vejo Sarváiyá's claim :—

॥ वजे वेजलकोट ॥ लई चीराबंध चणावीयो ॥

॥ मले मलनी चोट ॥ सावज सोडाउतनो ॥

Vija caused the fort of Vejalkot to be built with stone and chunam,

The two athletes are fighting you, lion-like son of Sodá.

A village in the Gir is called after him, Jesádhár. Jesáji's young son,

who was named Bhánji, now went to Dhánk to his maternal uncle Ratansingh, and Vejoji's son also left Ūnd. But when they grew up they came together to Háthasni which had been made a crown village. The Nágasiá Dhedhs gave them much assistance, and they recovered both Háthasni and Jesar and their dependent villages. In gratitude for these services they forgave the Dhedhs the Bhám tax or tax on the skins of dead animals, and Bhám is not levied in almost all Sarváiyá villages up to this day. The Sarváiyás next had a feud with the Bábríás, and afterwards with the Káthis, but finally they settled peacefully in Ūnd and conquered or otherwise acquired many other villages, so that Ūnd is usually called Ūnd Sarváiyá. The following bardic verses allude to the entry of the Sarváiyás in Ūnd :—

॥ सरवीयो सरतान ॥ आयो उंडळर्मा ॥

॥ जेसो जेरे जाय ॥ जेमा पाड नही पादशाहतणो ॥

Oh Súltán the Sarváiyá has entered Ūndal (Ūnd),

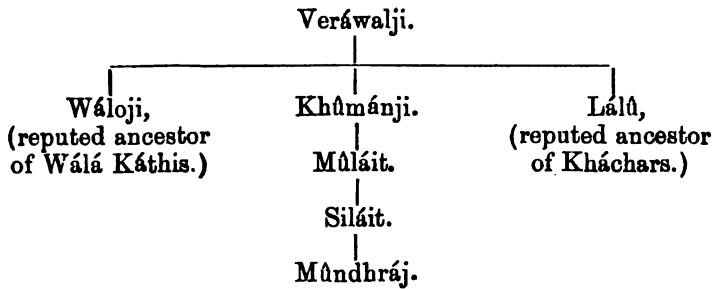
Jeso goes there by force, In that there is no credit to the Emperor.

The soil of Jesar is fertile and produces good cotton, and mangoes also grow here of good quality. There is a post office in Jesar. A temple sacred to Máhádev founded by Vejoji I. is called in his memory the Vejnáth Máhádev. The population of Jesar agreeably to the Census of 1872 was 1,962, and according to that of 1881, 1,458 souls, showing that the village suffered much in the famine of 1878-79.

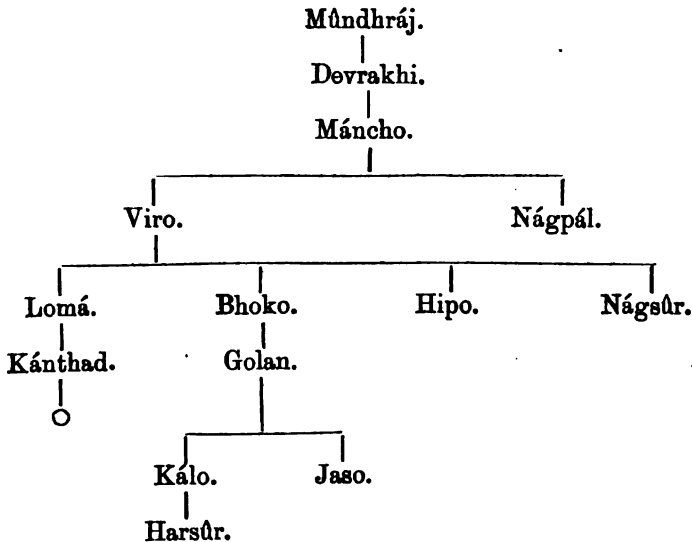
30. JHÁNJHMER.—This village is situated about 12 miles south of Talájá and three miles W. S.-W. of Gopnáth Temple, and had a population of 682 souls by the Census of A.D. 1872, but owing to the ravages of the famine of 1878-79 it decreased to 523 in 1881. It is said to have been founded by Jhánjharsi Wálá, and to have been named after him Jhánjhmer. He bestowed it on Khimoji Wájá, of Ūnchá Kotrá. The Portuguese, who were long seeking for an establishment on this coast, conquered it from the Wájás, and constructed the present fort, which even now is very strong. They constructed also batteries and fortifications on two great rocks called the Bhenslo and Bhensli. The former of these is an island at high water, and still shows traces of the tanks and fortifications which it formerly bore. There is a pályá or monumental stone at Jhánjhmer of Wájá Kányáji, dated Samvat 1513 (A.D. 1457), which says that he fell fighting against the Moghal. This must have been some General of Súltán Kútbúdd-din of Gújarát, who was reigning at that time, if it were not the Súltán himself. There is a very fine well (wáv) at Jhánjhmer, which is said to date from the time of the Wájás. There are still Wájá Grásiás in Jhánjhmer. Jhánjhmer is mentioned as a roadstead in the Mirat-i-Áhmadi.

31. **JŪNÁSÁWAR.**—This town is situated on the southern bank of the River Shatrŭnjayi, about 10 miles north-east of Kŭndlá, and about 59 miles south-west of Bhávnagar. It is situated on the high road from Bhávnagar to Kŭndlá. The population according to the Census of 1872 amounted to 1,807 souls, but fell to 1,659 in 1881, owing to the famine of 1878-79. The old town of Sáwar or Sáwardá was situated about a mile west of the present site of the village of Jŭnásáwar, and appears to have originally belonged to the Deriá sub-division of the Wálá tribe.

From them it is said to have been conquered by the Khŭmán's under their leader Mŭndhráj, who is said to have been the fourth in descent from Khŭmánji, the son of Veráwalji, in about A.D. 1480. The following are the generations of Mŭndhráj from Veráwalji:—



From Mŭndhráj again to the celebrated Lomá Khŭmán are five generations as follows:—



(His descendants are called Sáwariá Khŭmán's.)

It is said that at this time Jûnásáwar was in the heart of the forest, which was so dense, that one bank of the river could not be seen from the other bank for the jungle. After the conquest of Jûnásáwar, Mûndhráj Khûmán led his forces against Kûndlá, then called Kûndalpûr, and conquered it. The following bardic verses relate the conquests of Mûndhráj Khûmán, especially that of Kûndlá:—

॥ कवित. छपो. ॥

॥ जबर मुधो जमराण ॥ वेडे मुलक वसायो ॥
 ॥ प्रथम चासपे धायो ॥ अभंग गढ सावर आयो ॥ १ ॥
 ॥ पटघर दंड्यो पांचाल ॥ कडे बावरीया कीधा ॥
 ॥ पाटण जुनो जेतपुर ॥ लोठे तेना माल लीधा ॥ २ ॥
 ॥ अणगम तलाने अेम ॥ चोउ दीश पवंग चाले ॥
 ॥ सतवाक्य बाजा सोत ॥ हइए घडकी हाले ॥ ३ ॥
 ॥ धरमांज काठा धणी ॥ सहु खंड पवंग तारा चडे ॥
 ॥ संवत पन्तर छत्तीसमां ॥ कंडलपुर कीधुं कडे ॥ ४ ॥

Mûndho was a powerful chief,
 Quickly he populated the country,
 First he attacked the land, (lit. furrow)
 And came to the unconquered fort of Sáwar.
 He fined the Patgar of Panchál,
 And subdued the Bábrías.
 The cattle of Pátan, Jûnágadh and Jetpûr,
 The powerful one carried off.
 On this side, he did the same to Talájá,
 His horses skirmish in all directions.
 Even the truth-telling Wájás
 Go with quaking hearts.
 The Káthis are lords of the earth.
 In all countries thy horsemen ride.
 In samvat fifteen thirty-six
 He conquered Kûndalpûr.

He also conquered Mitiyálá. But the Khûmán's do not appear to have held any of these places, for they were shortly driven out by the Khasiás, who occupied all three villages, while the Khûmán's retired to Kherdi, Ánsodar and other places.

After the expulsion of the Khasiás (see Mitiyálá below), Kálo Khûmán found the country waste and founded the present village of Jûnásáwar, where his descendants have remained ever since. When

the Khûmâns were subdued in A.D. 1790 by Thâkor Wakhtsinghji of Bhâvnagar, Jûnâsâvar also came under the sway of that Chief.

There is a good trade in both grain and cotton at Jûnâsâvar, second only to Kûndlâ. It is particularly famous for its kâthâ wheat, which is largely grown. This village is included in the revenue sub-division of Krânkach and the district or parganah of Kûndlâ.

32. KARJÂLÂ—Is situated on the eastern bank of the Shel River, about 7 miles north-west of Kûndlâ, the Grâsiâs are Khûmâns. Karjâlâ appears to have been an ancient settlement, as large bricks are dug up here similar to those found in the ruins of Valabhi, etc. The first Grâsiâs, of whom there is any authentic detail, are the Wâjâs, and this village is said to have belonged to Merji Wâjâ. Merji was betrothed to a Chûdâsamâ damsel of Dhâri, and the bridal party was on its way to Karjâlâ, when the Bâbriâs attacked the village and drove off the cattle. At this moment Merji Wâlâ was on the point of being married to his bride. He had put on the Wâgho or wedding garment, the Warmâl or nuptial necklace, and on his right wrist was a mindhol* berry attached by a coloured string. She also was attired in her bridal array, when he heard the news of the attack of the Bâbriâs. He at once rode off at the head of a chosen body of men, and overtook the Bâbriâs a few miles from Karjâlâ, and about $1\frac{1}{2}$ to 2 miles from Kûndlâ, near a tree still standing, called the Sûryâ Wad. Here he attacked his enemies, but as it was a desperate encounter whence he could scarcely hope to return alive, he tore off the Warmâl or marriage necklace, and after fighting bravely, was slain. When his bride reached Karjâlâ the news arrived of his death, and she at once became a sati, but before mounting the funeral pile, she uttered the following verses :—

दुहा.

॥ चोरीना चार फेरा अमे फरयां नही ॥
 ॥ वर जुटी वरमाळ, कहुं करजाला धणी ॥
 ॥ पानालां पेहेरी, शेल काठे चाल्यां नही ॥
 ॥ तेनी अवढव रही मनमाह्य, कहुं करजाला धणी ॥
 ॥ वसि चढ्यो वार, उच्यो ते आव्यो नही ॥
 ॥ रखो रण थळ नीरधार, कहुं करजाला धणी ॥
 ॥ वाजा डुब्ब्युं वाहाण, अरधेतल आवीकरी ॥
 ॥ मध्य दरीये मेराण, कहुं करजाला धणी ॥

* Randia Dumetorum.

I have not walked the four turns in the nuptial hall,*
 She said, husband the marriage garland is broken, O lord of
 Karjálá,

I have not donned the bridal raiment and walked thus attired
 on the banks of the Shel.

For this I grieve much, said she, O lord of Karjálá,
 The band mounted in pursuit, but you did not return,
 Where hast thou certainly fallen on the battle field, O lord of
 Karjálá,

Oh Wájá, the ship has been wrecked when it had almost reached
 the shore,

But thou hast left me in mid-ocean, O lord of Karjálá.

Having said this she mounted the pile and passed with her lord through the flames. After this, Merji, it is said, became a Bhût (or ghost) and gave much annoyance, until finally his soul was appeased by the spear-head, which had slain him, being taken to Gáyá, where Shrádh also was performed for his soul's benefit. The monument of the sati is still standing on the banks of the Shel River and bears the date Samvat 1470, A.D. 1414. The population of Karjálá according to the Census of A.D. 1872 was 540, and according to that of 1881, 442 souls.

33. KHADARPÛR, MITHI VIRDI.—These are two small villages situated about two miles from each other; Mithi Virdi lying on the sea-shore and Khadarpûr inland. Mithi Virdi is famous for wells of sweet water excavated in the face of the rock lying on the sea-shore. These wells are every day twice overflowed by the salt sea, but nevertheless the water remains sweet. Besides these wells there are several minor springs of the same nature. Hence the name of the village, which means sweet well. The population of Mithi Virdi by the Census of 1872 was 200 souls. Khadarpûr had by the same Census 781 souls, and in 1881 the population increased to 879. Khadarpûr is 20 miles from Bhávnagar, and about 9 miles from Koliák. When Mokheráji Gohil conquered Ūmrálá from the Kolis, Goghá, Khadarpûr and other coast villages were still under the control of Muhammadan garrisons, descendants of those left by Álagh Khán after his conquest of Gújarát. Most of these had become independent and were isolated from aid. Mokheráji conceived the design of conquering these separate holdings, and acquired both Khokhrá and Khadarpûr and several other villages. Then he attacked Goghá, and after a battle conquered this town from the Muhammadan Kasbátis, and establishing himself at Piram, com-

* The sacred fire is in the centre of the Chori or nuptial hall, and has to be four times encompassed by both Bride and Bridegroom after they have worshipped the sacred element.

menced to annoy the shipping and plunder what merchandise he could. The loss of so important a port and the injury to commerce, however, attracted the imperial arms against Mokheráji, and the Emperor Muhammad Toghlak himself marched against him. Mokheráji was crushed after a gallant resistance, and the legend describes his body to have continued fighting after the head had fallen in Goghá, near the Khajúriá Chok, and eventually to have fallen at Khadarpûr, where his paliyo, or funeral monument, stands to this day.

34. KHARAKDI—Is a village of the Goghábárah Parganah of the Ahmadábád Collectorate. It is situated about 10 miles south-east of Sihor, and 4 miles north-west of Mohotá Khokhrá. Kharakdi is specially famous for a shrine of Bálán Sháh, which contains an inscription dated in the month of Ramazan Sûrsan 666, *i.e.* A.D. 1266, that is to say, during the reign of the Emperor Gheías-ûd-din Bálbân of Delhi, and of the Rájá Arjûna Deva Wághelá of Anhalwádá, and about 30 years or so before the conquest of Gûjarát by the Muhammadans during the reign of Alá-ûd-din Khiljy. The legend states that Bálán Sháh was the son of Ábû Muhammad Zakaria, son of Muhammad Ghos, son of Abû Bakr the Kûráishi of Máltán, and having a difference with his father, he left the Panjáb and came to Goghá accompanied by a servant named Shekh Ūmar. He then came on to Kharakdi, then a small village, and alighted at the house of a Muhammadan oil-presser. There he cured the mother of the oil-presser of blindness and performed other miracles. After living there for many years in the odour of sanctity and performing many miracles, he died in Súr San 666 in the month of Ramazán at the age of 100 years. After his death his shrine was worshipped by the villagers, and his servant Shekh Ūmar and the oil-presser remained in charge of it. His brother Ibráhim Sháh and his nephew Sachinda are said to have come in search of him, but the earth opened and swallowed Ibráhim first and afterwards his nephew. Afterwards Shekh Ūmar, jealous of the share in the profits taken by the oil-presser, murdered him and remained in sole charge. He probably murdered both the brother and nephew. Afterwards when Mokherá Gohil was ruling at Khokhrá, he is said to have besought the then tenant of the shrine to intercede for him that he might have a son. It is said that he told Mokherá in reply that if he should offer a cow in sacrifice, he would obtain his desire. Mokherá professed himself willing to do so, and when he brought it, the hermit said that, as he had committed the sin of asking a Hindû to offer up a cow, he must die; but that he had only done it to try Mokherá's faith. He then told Mokherá to release the cow and slay a buffalo which would come from the east with a white flag tied to its horns. Mokherá did so, and obtained two sons

named Dūngarjī and Samarsinghji, but the earth opened and swallowed up the hermit. It seems probable that this is a delicate way of saying that Mokherāji put the hermit to death. Afterwards another descendant of Shekh Ūmar assumed charge of the shrine and enjoyed the entire village. Many years afterwards the Wāchhāni Gohils of Khokrá Mohotá acquired a half share of the village of Kharakḍi, and the village is now enjoyed jointly by them and by Shekh Ūmar's descendants. The inscription in the shrine of Bālan Shāh is as follows:—

بسم الله الرحمن الرحيم
 لاله الله محمد الرسول الله

الا ان اولياء الله شيخ سيد وديان از صدق دل سيدي ذات شد ازاد شد
 از حق شد واصل اين شيخ الكبير قطب العالم بها والحق والشرح والدين مساي
 ابو محمد ذكرى ابن محمد غوث بن ابي بكره القريشي تولد في ليلة الجمعة في
 شهر رمضان ليلة القدر سنة ست وستين وخمس مائه وكان مدته حيات في الدنيا
 مئة سنة ثم ارتحل من دار الفنا الي مقام البقاء بين الظهر والعصر في السابع
 من صفر سنة ست وستين ومئة الشيخ ونام مادر مخدوم صاحب فاطمه بنت
 عيسى بن شيخ الاسلام والمسلمين غوث الثقلين شيخ محي الدين عبدالقادر الحسيني
 وكناتي گيلاني ميخوانند

In the name of God, the compassionate, the merciful. There is no God but God, Muhammad is the apostle of God. In truth the saints are of God. Shekh Syad Wadián of true heart, was by caste a Syad. He was a free man and true man. And by origin he was son of the great Shekh Kâtibûl Âlam the glorious. Baha-ûl-Hak wa ûs Sharah wa-ûd-din, named Abû Muhammad Zakriya, son of Muhammad Ghos, son of Abû Bakr the Kûrâishi. He was born on the night of Friday the 27th of the month of Ramazan on the night of power* (Lailat-ûl Kadar) Sûr San 566. And the length of his life on this world was 100 years, and he departed from this perishing home to the eternal mansion between the afternoon and evening on the 7th of the month Safar, Sûr San 666. Such was the Shekû. And the name of his mother was Makhdûm Sâhib Fâtimah, the daughter of Isa, the son of the Shekh-ûl-Islam. The intercessor in both worlds Shekh Mahaya-ûd-din Abd-ûl-Kadar Al Hasani, and they say his tribe was Gilâni.

There is another tablet in the mausoleum which bears an inscription to the effect that the shrine was repaired in A.H. 1245.

* On this night the Kûrân is supposed to have descended from heaven.

35. **KHŪNTÁVADÁ**—Is situated in the Bhávnagar State, about 12 or 13 miles north-west of Mahúwá, and about 28 miles south-east of Kúndlá. It is the seat of a subordinate Revenue and Police Officer. There is a vernacular school here. There is a Buddhist cave about a mile from here in the hill called Chitrádhár. The cave is locally called Aghori Báwá's cave. There are the remains of a good fort here, though now in a ruined condition, and it appears to have been a thánah under the Muhammadan rule. There is a well in the fort called Páñch Bibi-no-Kúwo. The population consists chiefly of Bráhmans, Wániás, Bharwáds, Kolis, Ghánchis, Khatris, etc. The Darbári offices here are good and well built. There are good temples of the Jainas and Vaishnavas, as well as of the followers of Swámi Náráyan. There are several good merchants here, and Khūntávadá is quite a local trade centre. The village is situated on the southern bank of the river Málán. About half a mile to the east of the village three streams unite, viz., the Málán, the Rojhki, and the Lilio. This spot is called the Triveni, and a temple of Bileshwar Máhádeva stands here. A fair is held on this spot on the last day of the dark half of the month of Shráwan. Good mangoes and cocoanuts grow here. It is said that when Chámpráj Wálá ruled at Bhádrod, this part of the country was waste. He had two sons Hemgal and Gángáit. They quarrelled with their father and came hither and built a hamlet on the site of the present village. At this time Prince Fateh Khán, who had formerly been Governor of Mángrol, being displeased with his father, had gone into outlawry and came hither with his five wives and much treasure. He made friends with these two brothers, while they on the other hand were each desirous to kill him without knowledge of the other and obtain possession of his treasure. But the brothers quarrelled on the subject till their differences grew so bitter that Hemgalji at last told the Prince of the evil designs of Gángáit. The Prince poisoned Gángáit and built a strong fort. The village is said to have derived its name from the betrayal of Gángáit by Hemgal, and is hence called Khūntávadá or the place of betrayal. Afterwards Áhmad Sháh sent a force against the Prince and beseiged the place. The Prince made a stubborn resistance, but finally fled to the Shiál Island. On this his five wives threw themselves into the fort well, ever since called Páñch Bibi-no-Kúwo. The Prince escaped to the Shiál Island, and is said to have cast his treasure into the creek there. He was, however, pursued by the Súltán's army and taken prisoner and carried away to Ahmadábád, where he shortly died in confinement. Hemgalji now occupied the village, and his descendants remained here for some generations. The last of them was Wálá Khengárji, who entertained many Wanára Áhirs in his service. Khengárji practised much oppression on these Áhirs, and they

uniting together seized and bound him and cast him into the bonfire lit on the occasion of the Holi or Spring festival and burned him to death, and the Áhirs became masters of the village and commenced to ravage the country. The Muhammadans, however, conquered them and placed a thánah at Khúntávadá, which became under them the seat of a parganah. After the dissolution of the Moghal power this village was plundered and burned by the Khútmáns of Kúndlá, and lay waste until about 1785-86, when Thakor Wakhatsinghji, after the conquest of Mahúwá, caused it to be re-populated. It has ever since been under the Bhávnagar State, and is now in an exceedingly flourishing condition. The population of Khúntávadá according to the Census of 1872 was 2,444, and according to that of 1881, 1,945 souls.

36. KRÁNKACH.—This village is the chief one of the Kránkach tapá under the Kúndlá parganah, and lies about 13 miles to the north-east of that town. The population had reached 1,752 in 1872, but diminished to 1,405 in 1881 after the famine of 1878-79. It is said to derive its name from the Kránkachio creeper, which is very thorny. It is said that formerly there were merely hamlets here for grazing cattle, and these were surrounded by stiff hedges fenced with the Kránkachio creeper in order to keep out the wild beasts, from this cause the village was afterwards called Kránkach. The River Shetrúnjayi flows about a mile and a half to the south of Kránkach. About half a mile from Kránkach the Gágdio, a very brackish salt stream, joins the river Shetrúnjayi, which, though its water is sweet up to the point of junction with the Gágdio, is henceforward brackish. There is therefore a saying in the country which is constantly quoted to show the evil effect of bad company :—

चेत्रुंजीमां गागडीयो भव्यो

The Gágdio has joined the Shetrúnjayi.

Kránkach belonged to the Khútmáns, and there are Khútmán Grúsiás resident there to this day. There is a very sacred shrine of the Khodiár Mátá here, where several miracles are said to occur. Thus the lamps in front of the mother are said to light themselves, and in the monsoon of A.D. 1845, it is said to have rained ghi on the shrine of the Mátá, which ghi was picked up by several villagers now living. Near Kránkach is a hill called the Bawalo Dúngar, in which there is a cave which used to be the residence of several Aghori Bávás. There is an excellent dharamsálá here and a good vernacular school-house. There is an old wáv or well with steps close to the village, in which are two small shrines, one sacred to Shiva, and the other to his vehicle Nandi, the sacred bull.

37. KÚNDLÁ.—This town, formerly called Kúndalpúr, is one of the most

flourishing towns in the Bhávnagar State. It is about 70 miles distant from Bhávnagar to the south-east, and about 32 miles north-west of Mahûwá. It is connected with Mahûwá by a good made road. Kûndlá was conquered by the Kotilás from the Wálás in about A.D. 1400. It was then a subordinate hamlet belonging to Mitiyálá, which was the seat of rule. A curious legend is told regarding the origin of the Náoli River. It is said that when Bhoj Kotilá was ruling at Kûndlá, there was a great scarcity of water. Bhoj Kotilá had a son named Someshwar Kotilá, and seven daughters, all of marriageable age. They were all betrothed to neighbouring landholders, and the marriage had been arranged for this year, but owing to the scarcity of water, it was difficult for the ceremony to be performed, as the supply of water hardly sufficed for the population, and would never be enough for the marriage guests. Someshwar Kotilá was so grieved on this account, that he resolved to perform severe austerities before the Khodiár Mátá, who has a shrine about 2 miles distant from Kûndlá, and if she remained obdurate to starve himself to death. After seven days' fasting, the Mátá appeared to him in a dream and told him to fill a large water pot with cow-milk, and then mount his horse and ride home, pouring the milk behind him. She promised that wherever the milk fell, a river should flow, but strictly enjoined Someshwar not to look behind, as if he did so, the stream would cease to flow. When Someshwar arrived near the spot where the Darbári garden is now situated, he looked behind to see whether the stream was following him; the instant he did so, the water ceased to flow. Even in famine years water remains in this river up to this point. In A.D. 1480 the Khûmáns, under their Chief, Mûndhráj, conquered Mitiyálá and Kûndlá from the Kotilás, but do not appear to have settled here permanently, and Mitiyálá and Kûndlá were shortly afterwards occupied by the Khasiás, who held the district until driven out by the Khûmáns in A.D. 1720. The following bardic lines allude to the commencement of the power of the Khasiás:—

॥ दुहो ॥

॥ खशीयो कहे खुमाणने ॥

॥ कोळीनी माकर आल ॥

॥ कांतो भेले कुंडला ॥

॥ कांतो परठे मने पाळ ॥

Khasiá says to Khûmán

Do not offend the Kolis;

Either you will have to quit Kûndlá

Or else settle my Pál.*

* Pál means black-mail.

After this the Khasiás, as above mentioned, drove the Khûmáns from both Mitiyálá and Kúndlá. But in 1720 the Khûmáns had recovered Kúndlá, though Mitiyálá was still in the hands of the Khasiás. And after some fighting they drove the Khasiás from Mitiyálá also and firmly established themselves in the country. They now held Kúndlá until conquered by Thakor Wakhatsinghji of Bhávnagar in A.D. 1790. The Kúndlá Khûmáns made themselves very notorious by their raids, and at one time by their forays in Nawánagar territory drew down on themselves the wrath of Meráman Khawás, the powerful minister of Nawánagar, who laid Kúndlá waste. The Kúndlá soil is very fertile, and excellent cotton is grown here. Large crops are raised, too, by irrigation in the cold weather. The population, according to the Census of 1872, amounted to 11,900 souls, including Sáwar Sámá-pádar, which is situated on the opposite bank of the River Návli, which thus flows between the two towns, but in 1881 owing to the famine of 1878-79 the population fell to 10,700. Several wealthy bankers and merchants reside at Kúndlá, which is also the head-quarters of the chief Revenue Officer of the Parganah and of the District Civil and Criminal Courts. There is a small but good travellers' bungalow here, and a good dispensary, presided over by a qualified hospital assistant. There is also a post office. Kúndlá is famous for its manufacture of native saddles, horse cloths, saddle cloths, &c. There are also fair smiths and ironmongers. About 3 miles N. E. of Kúndlá there is a very fine banyan tree called the Sûryá Wad. A horse fair was held at Kúndlá on the occasion of the visit of His Excellency Sir Phillip Wodehouse in 1875. A yearly fair is held in the dry bed of the Návli River every year on the 15th of the dark half of Shráwan. The Kúndlá River is said to be called Návli owing to its resemblance to the shape of a boat with its sloping banks. Návli means a small boat. The Darbári Útáro and other public buildings are good, and the vernacular school and girls' school are on a good footing. There is a Sanscrit school at Kúndlá founded by Mr. Wajeshankar Gávrishankar of Bhávnagar, who defrays all the expenses thereof, including food for poor scholars. More than 40 scholars attend this school.

38. LILÍÁ MOHOTÁ.—This is, agriculturally speaking, one of the richest districts under the Bhávnagar State. It originally, like Kúndlá, was situated in the midst of the dense forest which formerly covered this part of the country, and is therefore of no antiquity, and, like Kúndlá, does not figure either in the Ain-i-Akbari or the Mirát-i-Áhmadi. It was probably first populated in the eighteenth century. Liliá Mohotá is 56 miles S. W. of Bhávnagar, 14 miles N. N.-E. of Kúndlá, and about 12 miles S. E. of Amreli. Láthi is the nearest station of the Bhávnagar-

Dhoráji branch line, and lies about 15 miles to the north of Liliá. The soil of Liliá and its neighbourhood is slightly impregnated with salt. This unfits it for irrigation to a certain extent, but causes the soil to retain moisture, and excellent rain crops are raised even with a scanty rain-fall. But though the presence of so small a quantity of salt partially impairs the excellence of crops raised by irrigation, it is not sufficient to prevent them from growing altogether, and indeed certain crops raised even by irrigation are exceedingly good. Prominent among these is sugar-cane, which is grown here both of the white and red varieties. A single stalk of the white variety was weighed at the Kúndlá Fair in 1875 and found to weigh 28 lbs. The following is the average annual yield of an acre of Liliá land of the undermentioned produce:—

Cleaned cotton	4	Bengal maunds.
Gol (or molasses)	100 to 125	do. do.
Bájo	10	do. do.
Wheat	6	do. do.
Gram	5	do. do.
Jawár	5	do. do.
Til (oil seed)	2½	do. do.

The town of Liliá is one of the chief markets of the district. There are especially wealthy ryots and cultivators here. The trade, however, is principally dependent on Kúndlá and Amreli. The Liliá district, owing to its impregnation with salt, is called the Khára Pát. The population of Mohotá Liliá, agreeably to the Census of 1872, was 1,731 souls, principally Kúnbis and Wániás. This population increased to 1,867 in 1881. The entire district is flat, excepting some small ridges near the villages of Rájkot and Bhoringdá. Liliá is the headquarters of the chief Revenue Officer of the district. There is also a court of criminal justice there, but the civil work is transacted by the Kúndlá Civil Court, distant only 14 miles. There is a post office at Liliá.

39. LOLIYÁNÁ.—This town, situated 34 miles north-west of Bhávnagar, and eight miles north of Ūmrálá, lies on the southern bank of the Ghelo River. It used to be considered in Málkgiri times under the Muhammadans that Sorath commenced at Loliyáná. Loliyáná was an early conquest of the Muhammadans, who kept a strong thánah here, and the Loliyáná Thánahdar was an important person in the local politics of the 17th and 18th centuries A.D. The population according to the Census of 1872 was 387 souls. It seems that Jasá Khúmán, the son

of Golan Khûmán, and grandson of Bhoko Khûmán, the brother of Lomá Khûmán of Kherdi, obtained a temporary footing at Loliyáná some time after A.D. 1650, and previous to 1660. One bardic account represents that the Khûmán's were driven from Loliyáná by the Muhammadans in A.D. 1664, and Kánthad Khûmán, son of Jasá, taken prisoner. A later notice in the *Dastúr-al-Amal* mentions Loliyáná as *tálúk Bháosingh Zamindár*. The Loliyáná minaret is 188 feet high, and visible for some distance.

40. **MÁHÁDEVPUṚÁ.**—This village is now waste, but its land is cultivated from Trápaj. The village is built in a commanding position, and is surrounded by a fort. Dr. Bühler, *Indian Antiquary*, vol. VI., p. 10, identifies it with Máheshvaradásenaka of the copper plate of Dharasena I. This identification appears correct, and it seems probable that the village of Devli, which is some 6 or 7 miles south of Trápaj, may correspond to Devabhadri-palliká mentioned in the same grant. The waste site of Máhádevpṛá lies about 3 miles to the south-east of Trápaj.

41. **MAHŪWÁ.**—The ancient name of this town, which is situated in N. latitude $21^{\circ} 6'$ and E. longitude $71^{\circ} 49'$ on the shore of the Arabian Sea, was Moherak. It is about 55 miles south-west of Bhávnagar, and lies on the west bank of the River Málán. Near to this town on the sea-shore is the small village of Katpṛ, called by the Muhammadans Kútbpṛ. The Hindús declare that Katpṛ was originally called Kúndanpṛ, and was the residence of Rájá Bhishmak, the father of Rúkmani. She was betrothed to Shishúpál, the Rájá of Chedi Desh, but being enamoured of Krishna, she requested him to carry her off. He consented and carried her off, but was pursued by her brother, Rúkhmáyo, who overtook him near Bhádrod. Here a battle was fought, in which Rúkhmáyo was defeated, and Krishna carried Rúkmani off to Mádhavpṛ, where he married her. Afterwards Katpṛ was called Kankávati Nagri after Kanaksen Chávdá, who is said to have settled here. One Bhávad Sháh, a Jain by faith, is said to have been granted the town of Mahúwá in inám by King Vikram. He had a son named Jávad Sháh, who was even more renowned than his father (*Rás Málá*, new Edition, pp. 7-8). This Jávad Sháh is said to have been a contemporary of Kanaksen Chávdá of Kankávati.

Many years after this Mahúwá was conquered by Bhoja Wálá of Tá-lájá, regarding which conquest the following Dúho is current:—

महुवा ने मालण नदी ॥

त्रीजुं वासी तलाव ॥

ते उपर नांखी बाढ ॥

भांगी नांख्यां तें भोजला ॥

Mahûwá and the River Málan,

Third the Wási Taláo.

By thy shouting at them

They have been ruined, oh Bhojlá.

Later on the Súdáwáo inscription seems to show that Mhowá and its vicinity was subject to the Wájás. This inscription is dated Samvat 1437, A.D. 1381. It was built by Jalú Devi, wife of Wáman, minister of the Wájá King Súd. After him she named it the Súdá Wáo.

After this, but in what year is not clear, Mahûwá became subject to the Súltáns of Gújarát. Madhûmáwati is the Sanscritized name of this town subsequent to A.D. 1400. The inscription in the Lakshmi Náráyan temple at Mahûwá distinctly mentions the names of Mahûwá as follows:—In the Satya Yûg, Dharmáranya; in the Dwápûr Yûg, Satyá mandir; in the Treta Yûg, Vedbhûwan; and in the Kali Yûg, Moherak. The inscription in the Lakshmi Náráyan temple at Mahûwá dated Samvat 1500 (A.D. 1444), noticed above, speaks of Mahûwá, as Madhûmáwati. Mahûwá was a port of some trade under both the Gújarát Súltáns and the Moghal Emperors. At the collapse, however, of the Moghal power in the eighteenth century, in about A.D. 1740, the Mahûwá Thánahdár, a Kharediá Sipáhi by caste, became independent. Eleven years later, namely, in A.D. 1751, Mahûwá was conquered from the Kharediá by Viso Khasiá and Misri Khasiá, and in A.D. 1784 they were expelled by Thákor Wakhatsinghji of Bhávnagar, since which time the town has remained a Bhávnagar possession. There is an old mosque at Mahûwá on the north side of the town outside the Bhádrod gate. In this is an inscription in Arabic dated Súr San 826 in the reign of Súltán Áhmad of Gújarát, stating that this mosque was built by Malik Ásár-úl-mûlk bin-Malik Jauhar. There are also some Jain temples of Samvat 1500, A.D. 1444. On the sea-shore between Katpûr and Nikol is an ancient temple of Bhaváni Mátá, almost covered by the drifting sand. Four fairs, attended by about 5,000 people, are held here during the year, namely, on Chaitra Shûd 15th, Shrávan Shûd 15th, Shrávan Vad 30th, Áshwin Shûd 15th. The soil of Mahûwá is very fruitful, and mangoes are grown here equal, if not superior, to Bombay mangoes. There are two gardens at Mahûwá where the betel vine is cultivated. The branching palmyrá, or Rávana Tád, grows here. The Darbár has a large plantation of cocoanuts and other trees here, covering a space of about 1,500 acres, which is watered by irrigation channels. There are 170,000 coconut trees alone, and altogether about 340,000 trees in all. There is a cotton steam press here belonging to the Bhávnagar Mills and Press Company, Limited. Many of the

Mahûwá merchants are both wealthy and enterprising. Foremost among these are Khojáh Manji Nathû and Khojáh Devji Gûlám Hûsain among the Muhammadans, and Lavji Bhánji and Trimbak Jhiná among the Hindûs. There is a Darbári bungalow here, and a good dispensary, and of late years the streets have been widened and a fine Darbári Útárá built. There is a good Anglo-Vernacular school here, and also a girls' school.

The principal export trade of Mahûwá is cotton to Bombay. The principal import is timber, imported from Daman, Bassein, and Malabár. Grain is imported from Bombay and Karáchi, and there is a miscellaneous trade with Muscat, Aden, &c. There are some good turners in Mahûwá, who manufacture cots (Dholiás), cradles (Pálnás), and many kinds of wooden toys. One or two of these men also work in ivory, and make little boxes, chess-men, etc., etc. Sûrmá or sulphuret of antimony is prepared at Mahûwá and exported to the neighbouring towns. The population of Mahûwá according to the Census of 1872 was 13,457 souls. This figure increased to 13,704 only in 1881. Mahûwá is the head-quarters of the chief Revenue Officer of the district, and the district civil and criminal courts are also held here. There is a good dharamsálá here. There is a good light-house on a bluff commanding the Mahûwá harbour and the Katpûr bay. The light is catoptric of the fourth order, and is situated 99 feet above high-water.

The sea trade returns for the 12 years ending 1882, rose from £515,809, (Rs. 51,58,090) to £774,475, (Rs. 77,44,750). The principal exports last year were cotton worth £474,930, (Rs. 47,49,300); grain worth £10,430, (Rs. 1,04,300); wool worth £3,902, (Rs. 39,020); clarified butter worth £4,675, (Rs. 46,750). The chief imports in the same year were grain and seeds worth £39,493, (Rs. 3,94,930); cocoanuts, betelnuts, and dry fruits £6,489, (Rs. 64,890); sugar-cane and molasses £25,983, (Rs. 2,59,830); metals £4,519, (Rs. 45,190); piece-goods and yarn £17,124, (Rs. 1,71,240); timber £6,191, (Rs. 61,910); groceries and sundries £29,046, (Rs. 2,90,460).

The annual average rain-fall at Mahûwá for the 13 years ending 1882 was 22 inches and 2 cents. The highest fall in any one year being 50·45 inches in 1878, and the lowest was 9·19 inches in 1871. The trade returns follow below :—

Mahúwá.

IMPORT.				EXPORT.			
Year.	Value.			Year.	Value.		
	Rs.	a. p.	£ s. d.		Rs.	a. p.	£ s. d.
1870-71	17,50,504	4 0	175,050 8 6	1870-71	25,40,254	4 0	254,025 8 0
1871-72	12,26,626	0 0	122,662 12 0	1871-72	23,00,939	0 0	230,093 18 0
1872-73	19,65,748	4 0	196,574 16 6	1872-73	31,92,347	8 0	319,234 15 0
1873-74	29,03,153	0 0	290,315 6 0	1873-74	40,23,042	8 0	402,304 5 0
1874-75	28,79,411	0 0	287,941 2 0	1874-75	39,23,889	0 0	393,383 18 0
1875-76	17,86,904	0 0	178,690 8 0	1875-76	28,21,236	0 0	282,123 12 0
1876-77	21,52,122	0 0	215,212 4 0	1876-77	25,81,894	0 0	258,189 8 0
1877-78	17,44,875	12 0	174,487 11 6	1877-78	19,90,839	4 0	199,083 18 6
1878-79	21,23,013	12 0	212,301 7 6	1878-79	23,23,442	6 0	232,344 4 9
1879-80	25,95,118	0 0	259,511 16 0	1879-80	38,65,300	8 0	386,530 1 0
1880-81	29,87,763	8 0	298,776 7 0	1880-81	43,50,045	0 0	435,004 10 0
1881-82	24,67,176	8 0	246,717 13 0	1881-82	52,77,576	0 0	527,757 12 0

42. MÁNDWÁ—Is a village of the Trápaj parganah under Bhávnagar, and is situated about 26 miles south of that town, and about 2 miles to the west of the sea-shore. It is said to have been called Mándhavadh in ancient times. When Sidhráj Jayasingh visited Sihor and built the Brahma Kúnda at that place Lá Gohil is reputed to have been one of his followers. From Sihor, Sidhráj visited the sea coast, and came amongst other places to Mándwá. On a certain day the waves were very violent and the sea much agitated, at this time Sidhráj had gone down to the sea-shore attended by several horsemen. The horsemen said among themselves, "He would be a brave man who would ride a hundred yards into the sea on a day like this." One of the horsemen said in fun, "There is no race so loyal and gallant as the Gohil, one of them might do it, but no one else would dare to do so." Another replied, "The Gohil race is brave indeed, but their bravery shows itself chiefly in boastings in the market place, there is no Rájput who would throw away his life for such a trifle as this." On hearing this Lá

Gohil placed his hand on his moustache and bade them all farewell and urged his horse into the ocean. The following bardic lines allude to this :—

॥ मांडवघट झगडो मच्यो ॥ देखे राणाराय ॥

॥ घोडे चडय लाजी गया ॥ मारु दरीयामाय ॥

A dispute arose at Mándhavgadh,
Ránás and Ráis witnessed it.
Láji mounted his horse,
And the Máru entered the sea.

On seeing this all applauded his bravery. Just then a larger wave than ordinary overwhelmed Lá Gohil and his gallant steed, and they were drowned, at which all the bystanders were much grieved. They then returned to the village, and Sidráj performed the funeral ceremonies of Lá Gohil. Just then Rawo Adho, Lá Gohil's Cháran, to whom he had promised his horse, arrived and asked for the animal which had been promised him. His men replied, "The horse has been drowned with its master, but Lá Gohil ere he went on his last ride told us to give you any other of his horses you might prefer. Choose, therefore, whichever of his horses you like best." The Cháran replied, "I will take no other horse than that which Lá Gohil promised me," so saying he went to the sea-shore and fasted and adjured Lá Gohil to fulfil his promise. After three days' fast Lá Gohil appeared to him in a dream, and besought him to let him rest in peace, but the Cháran was immovable. In the morning Lá Gohil's silver opium box fell in the Cháran's lap, but the Cháran hurled it back in the sea. Next day Lá Gohil issued from the sea in person and endeavoured to persuade the Cháran to depart; but when he would not consent, he produced the horse and offered it to him. The Cháran, however, said that he could not accept it thus, as people would laugh at him and say that he had been unable to fast and had procured a horse from elsewhere. He therefore adjured Lá Gohil to come to the village Chorá, and give it him there in the sight of all men. Lá Gohil consented on condition that the Cháran should go in front and promised that he would follow him, but begged the Cháran not to look round, as then he would be unable to proceed farther. The Cháran proceeded until close to the village, when feeling doubtful whether Lá Gohil were following him, he looked round and Lá Gohil at once stood still, and there in sight of all men gave the Cháran the horse. He then became invisible. The following bardic verses praise Lá Gohil's prowess:—

॥ ला गोहल कुल लाज ॥ वधारी आज वशेकें ॥
 ॥ चडय घोडे समराय ॥ अडप ये गोहल अके ॥
 ॥ माहासागर मेझार ॥ हालीयो भुप हठाले ॥
 ॥ परमगती पामीयो ॥ भडांशर मोडभजाले ॥
 ॥ आवीयो फेरदाता अडग ॥ आपरा घोडा आपीया ॥
 ॥ आपरा नाम कामा असा ॥ यरु घरु जेम थापीया ॥

Oh Lá Gohil, you have this day much increased the fame of your clan,
 Powerful one! you mounted your horse, you alone, O Gohil, ,
 ventured

Into the midst of ocean, you went! O obstinate king,
 You attained supreme felicity, you crown of the heads of heroes,
 You returned, you generous one, true to your promise, and gave
 your own horse.

Your name and deeds are such that they are immoveably fixed as
 the Pole Star.

Sidhráj caused a small shrine to be erected to Máhádev at the spot where Lá Gohil plunged into the sea, but now the Máhádev alone remains, the temple having long since fallen into ruins. Sweet water issues from springs in several places below highwater mark in the same way as, though on a smaller scale than, at Mithi Virdi. There used to be a large tank called the Sar, about a mile east of the village, but it has burst its banks, and its bed is now cultivated, but is still known as the Sar. There is a ruined fort at Mándwá. Formerly Grásiás lived here, but now the village is inhabited by Bharwáds and Kolis. The population of Mándwá according to the Census of 1872 was 256, and according to that of 1881, 239 souls.

43. MITIYÁLÁ.—This place appears formerly to have been of some little importance, and to have been held by different tribes at different periods. The remains of the fort show that its defences were good. It is situated 10 miles south-west of Kúndlá and 69 miles south of Bhávnagar, and had a population of 488 souls according to the Census of 1872. This fell to 359 in 1881, owing to the famine of 1878-79. Tradition says that Mitiyálá was first a holding of the Wálás. Next, bardic poetry represents Mokherá to have overrun the country as far as this. It next appears to have passed into the hands of the Kotilas; and to have been conquered from them by Múndhráj Khúmán in A.D. 1480. The celebrated Lomá Khúmán is said to have been a descendant of this Múndhráj in the fifth generation. As he was treacherously put to death by the Jám in about A.D. 1620, this would confirm the date of the conquest of Mitiyálá. But this so-called conquest appears

to have been a mere raid, and the Khûmáns do not appear to have settled there. But it must be borne in mind in all historical accounts of this part of the country, that in those days one vast unbroken expanse of forest covered the whole of this portion of the province extending from the Khokhrá Hills to further west even than Ajáb and Máliá. These small towns and forts in the forest are unnoticed in almost all revenue accounts of the province, and neither Kúndlá nor Mitiyálá are mentioned either in the *Ain-i-Akbari*, or what is more singular, not even in the *Mirát-i-Áhmadi*. Mitiyálá was probably a Musalmán thánah during the Muhammadan period, and was on the decay of that power occupied by the Khasiás, a predatory tribe of Kolis, who made themselves very formidable by their raids and warlike forays. In about A.D. 1720 Sámat Khûmán was established at Kúndlá; Vijo Khasio attacked him and endeavoured to compel him to pay pál, but Sámat Khûmán contrived to repulse his first attack. Apprehensive, however, of a second, he hastened to seek protection from Virá Wálá of Jetpár, who promised to aid him, and came in person to Kúndlá with a strong force. In the meantime Vijo Khasio further incensed the whole Káthi tribe by slaying Wálá Mánsúr of Sánthli in a raid near Wasáwad. Wálá Mánsúr was universally beloved by the Káthis; and the Kháchars also joined, and sent a contingent to attack Mitiyálá. These forces assembled at Kúndlá, whither Vijo Khasio, who was ignorant of their preparations, sent Shawá Khasiá at the head of a troop of horse to collect the arrears of pál or bring Sámat as a prisoner to Mitiyálá. But he found the Khûmáns too strong, and the Khasiás were worsted. The Káthis now resolved to destroy the Khasiás, and Virá Wálá obtained the aid of a Maráthá army then (about A.D. 1725-26) marching through the province. After a brief but hot fight Mitiyálá was stormed, and Vijo Khasio slain. Shawá Khasio endeavoured to flee into the hill, but was overtaken, and killed in a pass, called after him to this day Shawá's Pass, or Shawáno Gálo. After this Mitiyálá fell under the Khûmáns, and remained under them until the conquest of Kúndlá by Thákor Wakhatsinghji of Bhávnagar in A.D. 1790. The Mitiyálá hills are a portion of the Gir forest, and the highest peak is over 1,000 feet high. About 7,000,000 lbs. of grass are annually produced in these hills.

44. **MOLDI.**—This village belongs to the Kúndlá parganah, and is situated about 5 miles to the east of that town, and about 60 miles to the south-west of Bhávnagar. According to the Census of 1872 the population was 1,127, but in 1881 had increased to 1,962 souls. The soil of Moldi is very fertile, and has lately been all taken up for cultivation, which may account for the increase in population. The soil is specially

favourable for cotton, and the plants are both tall and branched and stand some seven or eight feet high. Cotton requires four pickings in the season here, and the average yield per acre in a good season is about 320 lbs. There is a large grass preserve (vid) close to Moldi of which the Jhinjhwá grass is very sweet, and the milk of both the cows and buffaloes of Moldi is of excellent quality. A story is told about the sweetness of the Moldi grass to this effect: Some Chárans of the Panchál, who were dealers in grain, happened to visit Moldi and purchased a large quantity of grain in the neighbourhood. They then loaded their animals and placed a quantity of Jhinjhwá grass beneath their packs. Then they set out for Márwár, and when they reached Páli, they alighted and sold their grain to a wealthy Wáníá merchant. This merchant had a very beautiful wife. She put a straw of the Jhinjhwá grass in her mouth and chewed it and then smiled. Her husband, who was standing by, asked her why she smiled. She begged him not to press her to tell, but he insisted. Finally she told him that in a previous incarnation she had been a doe antelope, and had been used to graze in the lands of Moldi, and that the grass there was specially sweet. When she put the straw in her mouth, she at once recognized the flavour of the Moldi grass. Her husband questioned the merchants, and they confirmed her statement that the grass came from Moldi. She, however, after telling her husband this, fell down and died.

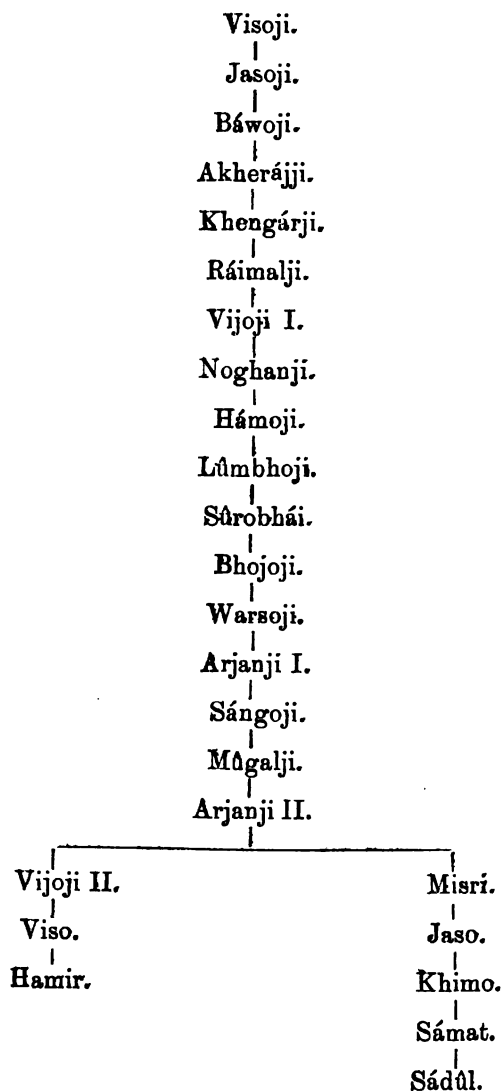
Formerly the water at Moldi used to be very brackish, and people were obliged to go to a stream more than two miles distant both for drinking water and to water their cattle. But in Samvat 1920 the late Chief of Bhávnagar constructed a good tank here, and good wells containing sweet water have been dug, so that the villagers have now no discomfort as to the water-supply. Formerly so great was the difficulty in obtaining sweet water, that a bardic poem in praise of Moká Khûmán of Moldi ends with the following couplet:—

॥ मोलडी अँ मेमान ॥ असुरो आवीश मा ॥
॥ घराई खाजे धान ॥ पाणी पीवा मागीश मा ॥

Oh guest come not late to Moldi,
Eat as much as you choose, but ask not for drinking water.

45. MONPŪR.—This village is situated about 20 miles north of Mahŭwá and 16 miles west of Talájá. The population had reached to 944 in 1872, but sunk to 765 in 1881, owing to the famine of 1878-79. The village is held by the Khasiás, a tribe of Mers or Kolis who claim their descent from Visoji, son of Ránoji and grandson of Sejakji Gohil, the founder of the Gohil principalities of Bhávnagar, Pálitáná and Láthi.

Visoji settled at Khas, and married the daughter of Dhandh Mer, the Rájá of Dhandhúká, and his descendants were called Khasiás after the name of the village. The Khasiás remained for many generations at Khas, and point to 15 generations from Visoji, when Arjanji II. emigrated to the neighbourhood of Mitiyálá early in the 18th century. The generations of the main line are as follows:—



It seems that the Khasiás were driven from their ancient seat by the Kháchar Káthis, and they appear since to have prosecuted their feud with all the Káthi tribes. After Vijo Khasiá had succeeded his father,

Arjanji, he appears to have driven the Khûmán Káthis from Mitiyálá, and to have made himself very formidable. The bards say of him :—

॥ चांचाई गर छावड करा ॥ बीजा अर बाढी ॥

॥ काठी कागड कीय— ॥ माळा मेलाने उडीया ॥

O Vijá, having vanquished your enemies,
You made the Chánchái Gir a bare plain,
You made the Káthis like crows,
They flew away leaving their nests.

But the Khasiás' residence at Mitiyálá was very short. Vijá Khasiá became so daring a robber, and excited the hostility of the entire Káthi tribe so fiercely, that finally they combined against him, and with the aid of a Maráthá army expelled the Khasiás from Mitiyálá, Vijo himself being slain in the battle. During his stay at Mitiyálá he had killed Mánshar Wálá of Sántli and Sâmat Wálá of Bagasrá, and made forays into all the neighbouring country. After a time, however, the Khâmáns slowly recovered many of their possessions, and most prominent amongst them was Kánthad Khûmán. Nevertheless even he dreaded Vijo's prowess. The bards say the following verse referring to this :—

॥ कांयड हलवुं बोल ॥

॥ रखे बीजो सांभले ॥

॥ खशीयो पाड खोल ॥

॥ मायायी पगे लगी ॥

Kánthad speak gently,
Lest Vijo should hear you.
The Khasiá will strip you of your skin
Down from your head to your feet.

Indeed had the Káthis not all united and obtained Maráthá aid, it seems doubtful if they would ever have succeeded in expelling the Khasiás. Another bardic verse given below alludes to the fighting at Mitiyálá and Bagasrá. In this the war is compared to a wedding, and the battle fields to a bridal pavilion (Mándwá) thus :—

॥ मीतलघड मांडवो ॥

॥ बगसरे बीजो

॥ जनैया जगत बधा ॥

॥ वर सामत ने बीजो ॥

One Mándwá is at Mitalgadh, and the other one at Bagasrá,
The entire world is the bridal party, the bridegrooms are Sámat*
and Vijo.

After their expulsion from Mitiyálá the Khasiás made their way towards Mahûwá, and Misri Khasiá eventually conquered that town from the Kharediá Sipáhis, who were the thánahdárs of the place. Misri Khasiá bestowed Wághnagar on Hamir Khasiá, son of his brother, Vijo. At Misri Khasiá's death he was succeeded by his son Jasá Khasiá. Jasá Khasiá had a quarrel with Gopálji Survaiyá of Dáthá, and finally they came to blows. A fight took place and Gopálji Survaiyá was defeated. He was so ashamed at this defeat that he relinquished the use of his sword, and declared he would never touch it or use it again. At this time a Cháran, named Mûlo Lûno, who happened to be at Dáthá by way of comforting and inspiring Gopálji, uttered the following verses:—

॥ मच्छ मालण तणां ॥
॥ सुकईने साल ययां ॥
॥ माये मोगल राउत ॥
॥ गरजत तुं गोपालीया ॥

Even the fish of the river Málán
Are dried up and become withered.
On the head of the descendants of Mogal,
You are thundering, oh Gopáliá.

॥ करशने कीधा तणी ॥
॥ नरमे अपोच न होय ॥
॥ एक दीन हरे भाग्या होय ॥
॥ गोकलयी गोपालीया ॥

The deeds done by Krishna,
If done by men show no weakness.
One day even Hari fled
From Gokal, oh Gopáliá.

On this Gopálji resumed his sword, and vowed he would live only to exterminate the Khasiás. When Jasá Khasiá heard that Mûlo Cháran had been inciting Gopálji to fight with him, he gave his men orders to put him to death wherever he might be found. Mûlo was therefore much

* This Sámat is Sámat Khûmán of Kândlá.

alarmed and resolved to seek Jasá's protection. He accordingly went to Mahûwá in disguise, and going in front of Jasá Khasiá's house at day-break he sang the following verse :—

॥ जसा आगळ जोय ॥

॥ मर केता नर कष्ट दीये ॥

॥ तर न छंढे तोय . . ॥

॥ वढानी गत वढा जाणे ॥

Jasá, consider you,
However much people may annoy you,
Nevertheless leave not your noble conduct,
The habits of nobility are known only to the noble.

Jasá was so pleased with this verse, that he not only forgave the Cháran, but gave him a handsome present. Hamir Khasiá's son was murdered by a Wádhálá (sword-grinder) of Mahûwá. Hamir entreated his uncle to surrender the murderer, but Jasá refused, saying he would keep the man a prisoner in Mahûwá. This much enraged Hamir, who resolved to be avenged on his uncle, Jasá.

When Jasá perceived that Hamir would compel him to surrender the murderer, he told the Wádhálá to secretly make his escape, and he did so. When Hamir heard that Jasá had suffered his criminal to escape, he went to meet Gopálji Survaiyá, who was maternal uncle of Thákor Wakhatsinghji of Bhávnagar, and he and Gopálji persuaded the Thákor to attack Mahûwá. Wakhatsinghji attacked Mahûwá accordingly with a large force, and utterly routed the Khasiás and conquered the town. The Khasiás then fled to the Gir forest, but after some ineffectual raids they made peace with the Thákor. Hamir Khasiá, when he found the Bhávnagar Darbár installed at Mahûwá, joined Jasá Khasiá in the Gir, and made peace with him. Wághnagar was in the meantime conquered by Bhávnagar. When peace was made between the Darbár and the Khasiás, the Thákor granted Monpûr and twelve villages to Jasá's son, Khimo Khasiá, and 10 villages to Hamir Khasiá.

Sadûl Khasiá, grandson of Khimo Khasiá commenced a career of out-lawry by associating with dacoits and other bad characters and plundering the Shrâwak temples at Pálitáná. Afterwards he went into out-lawry against Bhávnagar, and after a long career of rapine and violence was captured in 1840 in a village under Ūná, and was sentenced to 10 years' rigorous imprisonment in the Áhmadábád Jail. His Grás was confiscated, excepting the villages of Jámბûrá and Chûna, which were allotted to his sons, Jálam and Hamir, and it was also stipulated that

should he survive his imprisonment he should enjoy Monpûr for life. He did survive his imprisonment and lived at Monpûr till his death.

46. **MOHOTÁ KHOKHARÁ**—Is situated about 12 miles south-east of Sihor, and about 15 miles south of Bhávnagar on the western side of the Khokhará Hills, at the foot of which lies the village. It appears in former times, after the conquest of Gújarát by Álagh Khán, to have been the site of a small thánah, subordinate to the great one at Pálitáná. The name of the Pálitáná thánahdár was Ráhib Khán bin Sáhíb Khán, but this officer was assassinated by his Kámdár or minister to whom the extraordinary name of Mem Gadhúká is given. This person is said to have usurped the thánahdári of Pálitáná, and to have given Khokhará to his brother-in-law, Ghorí Pirú. Pirú strengthened the thánah by a fort called after him Gadh Ghoriyá. Mokheráji Gohil conquered Khokhará from him, and for some time resided in the neighbouring hill, whence he was wont to issue forth and ravage the country. Pirú's tomb is at Mohotá Khokhará on a hillock close to the village. It is said that when Mokheráji went to Piram that he left his sister at Khokhará to take care of his property, and was wont to light a beacon fire on Piram every night to assure his sister of his safety, but one night the beacon was blown out ere his sister's man had climbed the hill to look towards Piram. When the man returned and reported that no light could be seen, his sister made sure of his death and killed herself. Mokheráji on hearing of this returned to Khokhará and performed the funeral ceremonies of his sister, and taking all his property with him to Piram, he remained there, and thence conquered Goghá. Afterwards in the time of Thákor Visoji of Sihor, Viroji, his brother, had a son named Wáchhoji who did the Chief good service. On this account he received the two villages of Khokhára and Kanád. One of his descendants named Monáji wrote over half of Khokhará in A.D. 1811 to the British Government, and the village is now included in the Goghábárah parganah of the Ahmadábád Collectorate.

47. **NÁGDHANIBÁ**.—This village is about 12 miles south of Bhávnagar and about 9 or 10 miles south-west of Goghá, on the northern bank of the Máleshwari River, close to its junction with the Bhadiná stream. The ancient name of Nágdhanibá was Nágdhwaniá. The origin of this name is said to be derived from a huge cobrá (or Nág) of the race of the famous Bhújio Nág, which gave its name to the fort of Bhúj. This Nág resided in a hillock called the Nágdhár close to the village. Certain stones have been erected there in its honour, and these are worshipped on the Nág Panchami, that is to say on the 5th of the dark half of the month of Shráwan. Formerly the Nág is reputed to have once every year appeared in person to his worshippers, and to have bestowed much

wealth on the Nágmagás.* It is said that a certain snake-catcher resided in the temple of the Khodiár mother, south of the Nágdhár. This man had a very beautiful daughter well acquainted with magic and incantations. The snake-catcher, who himself was learned in magic, went one day to the Nágdhár and compelled the Nág by the force of his incantations to issue forth from his hole, but he at once bit the snake-catcher, who immediately died. But when his daughter heard of this, she was greatly angered, and proceeding to the Nágdhár she commanded the Nág to come forth. So powerful were her charms that the Nág came out in a submissive attitude. She then asked him wherefore he had slain her father. The Nág replied that her father had woken him out of a sound sleep, and hence he had bitten him in anger. Then the girl said, "I will consume you to ashes by my magic in revenge for the death of my father." So saying she commenced to use charms and incantations. The Nág becoming helpless besought her for mercy and promised to restore her father to life and to bestow on them much wealth. She therefore ceased to torment him. He then restored her father to life, at which she fell at his feet and adored him. The Nág was so delighted at this that he uttered a great shout (dhvani) and said to her, "You have pleased me much, for you are very wise, and I promise you that you shall lead a very happy life, and further be married to the Chief of Mándwá." Afterwards she married this Chief and ever after the village was called Nágdvanibá, since corrupted into Nágdhanibá. This village was looted by the Khúmáns of Kúndlá under Jogidás Khúmán in about A.D. 1826. The population of Nágdhanibá according to the Census of 1872 was 294, and according to that of 1881, 213 souls.

48. NINGÁLÁ.—This is a village of the Gadhrá parganah, and is situated on the Keri River, at a distance of about 9 miles south of Gadhrá, and 39 miles west of Bhávnagar. According to the Census of 1872 the population of Ningálá was 1,600 souls, but fell to 1,328 in 1881 after the famine of 1878-79. The village is said to have been first populated by Arsi Wálá, son of Ebhal Wálo of Walá. He received it in grás from Walá. His descendants wrote over a large portion of the village to Bhávnagar in Samvat 1841 (A.D. 1785) retaining their gharkhed and a share in the gámáit produce. There are still Wálás in Ningálá. This village is a station on the main line of the Bhávnagar Wadhwan Railway. There is an old temple of the Bhidbhanjan Máhádev at this village, said to have been founded at the first establishment of the village. A subordinate Revenue Officer, with certain criminal powers, also resides here. There was in ancient times a large lake near this place called the Pándrá Taláo, now silted up.

* Snake-charmers.

49. **NOGHANWADAR**—Is about 32 miles south-west of Bhávnagar and 15 miles south of Ūmrálá. According to the Census of 1872 it had a population of 1,126 souls, which increased to 1,400 according to the Census of 1881. It is situated on the high road from Bhávnagar to Kándlá. Owing to its proximity to the Pálitáná frontier it was formerly the headquarters of a Mahál or revenue sub-division, as well the chief seat of the district civil and criminal courts. But in the redistribution of districts in Mr. Percival's time, a change was made, and Noghanwadar is now the headquarters of only a subordinate Revenue Official with certain criminal powers. There is a good taláo here, the well-water not being good. There is also a post office.

50. **PÁNCH TALÁVDÁ**.—This village is the chief village of the Páñch Talávdá Tapá under the Liliá parganah, and is situated about twelve miles to the north-east of Liliá. In 1872 the population amounted to 1,182, and in 1881 to 1,404 souls. The village is locally very famous for the excellent ornís (sowing drills) made here, and cultivators from a distance of over a hundred miles will come to Páñch Talávdá to purchase ornís. The village contains well-to-do merchants and cultivators, and some of the latter trade on their own account. There is a good darbári official residence (Ūtára) here, and it is the headquarters of subordinate Revenue and Police Officials. The resident Grásiás are of the Khúmán tribe. The village derives its name from its five tanks, namely, (1) the Mohotá Taláo close to the village. (2) The Oriá Taláo to the north. (3) The Khára Taláo to the west. (4 and 5) The Bagthalá and Bháldá Taláos to the east of the village. It is said that in former times there were some Paliwál Bráhmans living at Veláwadar, a few miles south of Páñch Talávdá, one of whom had a very beautiful daughter. The Thánahdár of Pálitáná happened to see her, and demanded her of her father in marriage. The father was unable to prevent the marriage, but committed suicide with grief. The Thánahdár however married her, and had two sons by her. One of these sons was afterwards made Foujdár of Sorath, and as his uncle lived at Páñch Talávdá, he enlarged the Mohotá Taláo and built up its sides with masonry. He is also credited with having built a shrine to the Páñch Pir or five saints, who are supposed to preside over the destinies of the village. Also the shrine of Pancheshwar Máhádeva close to that of the Páñch Pir is attributed to him.

51. **PÁTNÁ**.—This village is the chief one of the tapá of the same name, and belongs to the Botád parganah under Bhávnagar. It is situated about 20 miles E. S.-E. of Botád, and is in close proximity to the Goghá Dhandhúká made road. According to the Census of 1872 it had a population of 1,173 souls, which however sank to 1,018 in 1881, conse-

quent on the famine of 1878-79. Pátná is principally famous for the kháro or soda found in its lands. Water mixed with this soda will, it is said, cook grain very expeditiously and well, and it is actually used for this purpose by the inhabitants of Pátná and the neighbouring villages. It is also used in other native cookery, by washermen in washing clothes and in the preparation of kankú or red powder used for making the forehead caste marks. It is largely exported to Bombay. There is an official residence here, and a subordinate Revenue and Police Officer have their head-quarters here. There is also a vernacular school. There is a deserted village site called Páwathi in the northern portion of the Pátná lands, about a mile and a half distant from the village. Here is a small shrine of the Nilkanth Máhádeva, and a fair is held at it on the last day of the dark half of the month of Shrávan yearly.

52. PIPRÁLI.—This is a prosperous village situated on the River Rangholi, about $3\frac{1}{2}$ miles south of Ūmrálá, and 25 miles west of Bhávnagar. The population according to the Census of 1872 was 762 souls, but diminished to 697 in 1881, owing to the mortality in the famine of 1878-79. It was originally the site of a Muhammadan thánah, and probably was a connecting link between the great military posts of Loliáná and Pálitáná. A fine minaret is still standing, as is the old fortified post on the banks of the Rangholi. Pipráli belongs to Bháyád of Láthi, but has passed under Bhávnagar power. It would seem, from the date on a púlyo or monumental stone at this place, probable that Pipráli was first conquered by the Muhammadans in Samvat 1546, A.D. 1490. It seems from the inscription on a monumental stone that Pipráli was then called Vabhihinagar. The inscription is to the memory of Rát Hemo, who was killed while rescuing the village cattle. Two other palyás of the same year, i.e., A.D. 1490, bear inscriptions in memory of Ráts Mánú and Rásal of the Parmár race. The celebrated Lomo Khúmán of Kherdi is said to have tried to establish a thánah of his here, but unsuccessfully. But later on, at the close of the eighteenth century A.D., a Káthi named Lúná Mánjariá is said to have held the place till expelled by Thákor Sahib Wakhatsingji of Bhávnagar. There is a curious story told about two sisters who were very much attached to each other, and were, it is said, married to the thánahdárs of Loliáná and Pipráli, respectively; consequently each night a torch was waved from the Loliáná and Pipráli minarets respectively as a mutual signal that all was well. But one night in the rains the torch on the Pipráli minaret was immediately extinguished by the rain and wind. When the sister at Loliáná saw no torch as usual, she despaired of her sister's life, and cast herself headlong from the minaret and was dashed to pieces. Pipráli is about ten miles from Loliáná as the crow flies, and

both minarets are lofty, so that a torch would be visible from one to the other. There is a good tank at Pipráli. The foundations of the old thánah fort are still visible. It seems probable that Rát is a contraction of Ráwat (*Rás Málá*, New Edition, Note at page 429).

53. **PIPÁWÁO.**—This small hamlet is situated on the east bank of the Jholápûri River; the old port or bandar of Pipáwáo is about one mile south of the village on the Devrápûri creek. The hamlet is said to have been founded by one Pipá Bhagat, an ascetic of some little local fame, and hence named after him. The population according to the Census of 1872 was 122 souls, but increased to 188 in 1881. The Darbár have lately established a good bandar at the Motápát creek, about $3\frac{1}{2}$ miles from Kathiwadar, and three miles from the old bandar of Kathiwadar, and about two miles from the bandar of Pipáwáo. This promises to be an excellent port as trade increases. Pipáwáo is connected with Kúndlá by a good made road. The Trade returns follow below:—

Pipáwáo.

IMPORT.			EXPORT.		
Year.	Value.		Year.	Value.	
	Rs. a. p.	£ s. d.		Rs. a. p.	£ s. d.
1870-71	71,145 0 0	7,114 10 0	1870-71	6,000 0 0	600 0 0
1871-72	75,480 0 0	7,548 0 0	1871-72	776 0 0	77 12 0
1872-73	36,954 0 0	3,695 8 0	1872-73	12,600 0 0	1,260 0 0
1873-74	32,580 0 0	3,258 0 0	1873-74	16,754 0 0	1,675 8 0
1874-75	44,779 0 0	4,477 18 0	1874-75	3,708 0 0	370 6 0
1875-76	65,836 0 0	6,583 12 0	1875-76	3,864 0 0	386 8 0
1876-77	36,399 0 8	3,639 18 1	1876-77	2,711 0 0	271 2 0
1877-78	67,792 0 0	6,779 4 0	1877-78	648 0 0	64 16 0

Note.—Since 1878-79 the trade returns of Pipáwáo and Kathiwadar, (Dángar port) are prepared in one statement.

54. **RÁIDI.**—The village of Ráidi is situated about 20 miles south of Kúndlá. The population according to the Census of 1872 was 211, and according to that of 1881, 216 souls. The River Ráidi, which rises in the Koelidhár Hill, in the Gir, flows to the east of the village. It is said that a grandson of Múndhráj Khúmán named Harsúr, possessed the

village of Ráidi in about Samvat 1740 (A.D. 1684). At that time there was a large town called Methálá belonging to the Warú Bábriás, close to Ráidi. Its ruined site is still distinguishable, and it bears the marks of having been formerly a large town. It is about a mile and a half to the south-west of Ráidi. There was enmity between the Khûmáns and Warús. Now it so happened that the Warú Chief of Methálá had recently married, and his bride was on her way to Methálá. When the bridal party reached Ráidi, they halted to put on their wedding garments. Harsûr Khûmán was informed that the bride of the Warú was very beautiful, so he collected his men and made a sudden attack on the bridal party. Most of the attendants were slain, and the bride's chariot was driven to Harsûr Khûmán's house, who took possession of her with much joy. When the Warús of Methálá heard of this outrage they collected their kinsfolk and friends and attacked Ráidi. But they were worsted and driven back to Methálá, which place the Khûmán entered with them, and soon expelled them thence. The following bardic verses commemorate this event :—

॥ वरू कोटीला धांखडा ॥

॥ सांभळजो तम सह ॥

॥ मरद पोहोच्यो मेयाळे ॥

॥ तेणे वरूनी राखी वहु ॥

Warús, Kotilás and Dhánkhrás,
Listen all of you.

The hero who subdued Methálá,
He has kept the wife of the Warú.

After the loss of Methálá the Warús went to Bábriáwár and collected a large force composed, it is said, of men of the 72 Bábriá tribes, and marched against Methálá, but the Khûmáns, who were aware of their movements, were quite ready to defend their new conquest. A severe conflict ensued, but the Bábriás were again defeated, and the Khûmáns retained their possessions. The following bardic verses celebrate the prowess of Harsûr Khûmán in this fight :—

॥ हरसुर मेयाळे हुवो, आढो दरंग असा ॥

॥ बोंतेरे बळ फावे नही, मर नांखे नीसासा ॥

Harsûr proved himself at Methálá
To be like a massive fortress suppressing the foe.
The force of the 72 tribes availed not,
Let them sigh in vain at their loss.

This was the culminating point of the fortune of the Khúmáns of Ráidi, for they in common with the Khúmáns of Kúndlá, &c., were soon after driven out by the Khasiás and Methálá. was laid waste. However after a time the Khúmáns expelled the Khasiás and endeavoured to re-populate Methálá, but were unable to do so, although they succeeded in re-populating Ráidi. During the Wágher outbreak a large force was kept at Ráidi by the Bhávnagar Darbár to prevent any of the outlaws entering Bhávnagar territory, and they succeeding in effecting their purpose, and not an outlaw crossed the frontier. There is a singular custom at Ráidi and in the neighbourhood. In November and December the villagers examine the bors* on the bushes, and if they are red in colour, a good season is prognosticated, and *vice versa*.

55. RÁJPŪRÁ.—This village is situated on the high road from Bhávnagar to Sihor, at a distance of ten miles from the former, and four miles from the latter town. The population by the Census of 1872 was 315 souls, but increased in 1881 to 394. It is situated on the bank of the Khodiári River. Its quarries supply excellent stone, which is largely used for building purposes at Bhávnagar and elsewhere. Near RájpŪrā is a temple dedicated to the Khodiyār mother who is much respected by the Gohils, and the fish in the river near her shrine are unmolested and exceedingly tame.

56. RÁJŪLÁ.—This flourishing town belongs properly to Bábriáwār. It is about 71 miles south-west of Bhávnagar, and about 22 miles west of Mahúwā, and lies on the bank of the Ghánivelo River. It is situated close to the Rájanio Hill, and hence is said to have derived its name of Rájŭlā. The population according to the Census of 1872 was 3,494 souls, but increased to 3,690 in 1881. The town was founded in A.D. 1759 by Dásá Dhánkrá, and speedily rose to importance from its commanding position. At present it is a place of great trade, and is one of the centres whence Bábriáwār is supplied with grain and other necessaries. The Rájŭlā building stone is of excellent quality, and has been largely used of late years, both at Bhávnagar itself, and at other places within the State limits. It is the head-quarters of a Revenue Official, who has also certain criminal powers. There is a post office at Rájŭlā. This town and Dūngar are the principal feeders of the Pipáwáo bandar. Rájŭlā is connected with Kúndlá by a good made road, from which town it is about 28 miles distant. It was conquered by Thákor Wakhatsinghji at the close of the last century, and has ever since remained in possession of the Bhávnagar State. The merchants of Rájŭlā are rich and enterprising, and the principal houses at

* The *bor* or *ber* is the fruit of *Zizyphus Jujuba*, also called the lote tree.

Mahûwá and Kûndlá have branches here. The export trade consists chiefly of cotton and building stone, and the imports of grain, timber, and cotton piece goods. The workmanship of the Rájûlá goldsmiths is locally highly esteemed. About seven or eight miles north-east of Rájûlá lies the long hill called the Bábriádhár. This dhár or hill is 452 feet high at its south-west limit, and 569 feet high at its north-east point. It is about $4\frac{1}{2}$ miles long, and is covered with low jungle. Till about 25 years ago, it was a favourite haunt of the lion. The village of Bábriádhár lies at its foot at the north-east extremity, and Barbatáná at its south-west point. There is a rough stone fort and a tank on the summit of the hill. The hill forms a striking object in the landscape.

57. RÁNĀPŪR.—This town in the British district of Dhandhûká forms a separate mahál or sub-division. The town lies on the northern bank of the Bhádar River. But it is here mentioned as being an ancient Gohil capital. It is about 20 miles west of Dhandhûká, is situated in north latitude $22^{\circ}21'$ and east longitude $75^{\circ}46'$, and was founded by Ránoji Gohil, the son of Sejakji. The population according to the Census of 1872 was 5,796 souls. Ránpûr was founded about the close of the 13th century A.D. Though Ránoji appears to have himself resided at Ránpûr, his son Mokheráji continued to live at Sejakpûr about twenty miles to the north-west. But the Gohils were expelled from Ránpûr early in the fourteenth century and Ránoji was slain. Sejakpûr was also shortly afterwards conquered. Ránpûr became, under the Muhammadans, a post of great importance as commanding the pass over the Bhál into the Dhandhûká districts, by which the marauding Káthis were wont to travel, and when Ázam Khán was súbáhdár or viceroy of Gûjarát he built the handsome fort which is situated opposite to the town between the Bhádar and Gomá Rivers, which meet just below the fort. This fortress was specially built to check the Káthi raids. It was built in A.D. 1648, as is mentioned in the inscription over the gate. Ázam Khán constructed a fine well on the bank of the river in A.D. 1641, which also contains an inscription, and the inscription within the mosque in the fortress states that Ázam Khán built it in this fortress of Shahpûr during the days of his viceroyalty of Gûjarát in the reign of the mighty emperor Shahábûd-din Muhammad, Sahib Kirán Sáni, Sháh Jahán Bádshah Gházi in A.D. 1640. Yet another inscription of A.D. 1642 stating that the said Ázam Khán commenced the hammám or bath in the Shahpûr fortress in A.D. 1641 and finished it in A.D. 1642. Near this fortress of Shahpûr, and close to the confluence of the Rivers Bhádar and Gomá, is the Collector's bungalow, a fine large house. The earlier political officers of Káthiáwár used, before the establishment of the

Rájkot Agency, to have their head-quarters at Ránpûr and Páliád, not very far distant. The Ránpûr Kasbátis were very powerful in later times, and owing to the strength of their fortress and its commanding position their alliance was eagerly sought by all parties. The *Rás Málá* says that Ránoji allied himself with the Mers of Dhandhúká, and that the Khasiá Kolis are the offspring of Visoji Gohil, who married a Mer lady. The Khasiás derive their name from the village of Khas where Visoji resided. Subsequent to the Muhammadan conquest of Ránpûr, early in the 14th century, Háloji, brother of Laghdhirji Parmár, the founder of the Múli house, was appointed to the command of the Ránpûr post, and his descendants, since converted to the Muhammadan faith, are the present Kasbátis of that town.

58. ROHISÁLÁ. —This village is the head of a tapá or cluster of 12 villages, and lies about sixteen miles to the south-east of Botád, of which parganah this tapá forms a part. The population consisted of 1,729 souls according to the Census of A.D. 1872, but this number decreased to 1,658 in 1881 owing to the ravages of the famine of 1878-79. The village is an ancient one, and is situated on the bank of the Pádalió River. Rohisálá at one time fell under the Godadká Káthis, but was conquered from them by Thákor Wakhatsinghji of Bhávnagar at the close of the last century. There is a curious legend told about certain Chárans of Rohisálá, who are said to have lived in the time of one of the kings of Valabhi named Siláditya. One Mámadio Cháran of Rohisálá is said to have been a great favourite with King Siláditya, who was so attached to him, that he always had the Cháran sent before him when he wóke, so that he might see his face in the morning. Mámadio gradually began to presume on the king's regard for him, and commenced to meddle in state affairs, at which the ministers were much annoyed. As, however, they did not dare to openly attempt to ruin him, they told the king that as Mámadio was childless it was unlucky to see his face first of all in the morning. When Siláditya heard that Mámadio was childless he took a dislike to him and dismissed him from attendance on him. Mámadio being much grieved enquired what had caused the king to change his mind, and heard at length that it was on account of his being childless. He now left Valabhi and betook himself to a shrine of Káli Mátá and there practised great austerities. Finally he prepared to sacrifice himself to the goddess, but she appeared to him and told him that his two wives Lásbái and Devalbá would bear him many children. He accordingly returned home to Rohisálá, and in due time his wife Lásbái bore him 6 daughters, namely, 1 Khúbdi, 2 Khokán, 3 Jográi, 4 Totali, 5 Beri, and 6 Wáńkol, and one son named Jhánkho. Devalbá also bore him seven daughters, viz., 1 Áwad, 2 Jod, 3 Chánchi,

4 Ánsi, 5 Melri, 6 Gogal, and 7 Khodiár, and one son named Mera-khio. King Siláditya had a very fine male buffalo, of which he was very fond. Áwad and her sisters were jognis, and they stole this buffalo and drove him to a spot near Rohisálá, and there killed him, and were boiling his flesh in a large pot, when the king came there. He accused them of stealing his buffalo. The sisters replied that they knew nothing about the buffalo, and that they were simply dyeing their clothes. The king examined the pot, and instead of flesh saw clothes therein. But as he also saw the gold nose-ring of his buffalo lying there, he suspected the guilt of the sisters and ordered his men to burn the seven sisters alive together with their brother. His men forthwith prepared a pile, and placed the seven sisters and their brother thereon and set it on fire. Then the sisters cursed King Siláditya, and told him that he should ever be childless. As King Siláditya returned to Valabhi, he passed on his way the Pándhára Taláo, near Ningálá, and there to his astonishment he saw these very same seven sisters and their brother bathing. Seized with remorse he implored their pardon and begged them to recall their curse. The sisters forgave him, and recalling their curse said, "You will indeed have children, but they who do not leave their caste will be childless." Some of the bards say that the Káthis are the offspring of King Siláditya by some foreign woman, and that all of his race died childless, excepting the branch of Dhánk. The seven sisters are all worshipped at different places. The shrine of Áwad is at the Pándhará Taláo at Ningálá. The shrines of Khodiár are very numerous, but there is a celebrated one near Rájpûrá in the Bhávnagar territory, and there is another between Jalálpûr and Mándwá. But though Khodiár's shrines are the more numerous, the fame of Chánchi is perhaps more widespread, and she has given her name to the Chánchái Hill in the Gir forest, if not to Chánch village on the southern seaboard. There is a good Darbári Ūtára here and a vernacular school.

59. SALDI—Is the chief town of the tapá of the same name and belongs to the Liliá parganah, and is situated about four miles to the N. W. of the town of Liliá, and 9 miles to the N. W. of Amreli. The population according to the Census of 1872 was 1,445, which increased to 1,594 in 1881. Saldi is situated on the frontier of the Khárápát or salt district in which most of the villages have brackish water. As the water is sweet in Saldi the origin of the name is supposed to be derived from H_2O water and D to give. In the course of time this has been corrupted into Saldi. When the Khûmáns of Kûndlá were in outlawry against Bhávnagar, Bála Khûmán of Liliá was hesitating whether to join them or not. Kûmpowálo of Jetpûr, who was aiding the Kûndlá Khûmáns, was

anxious to obtain Bálá Khúmáu's adherence, and accordingly persuaded Bálá's two advisers, Lakho Rájgor and Pakhoa Bráhmaṇ, to induce their master to write over to him Saldi and Ánsodar. They induced him to do so, but a Cháran, who was present at the time the villages were made over to Kúmpowálo, uttered the following couplet :—

॥ लखो पखो बे पुछणे ॥

॥ दीउच्यानी बात ॥

॥ बालाहंदा राजमां ॥

॥ अंधारं अतपात ॥

Lakho and Pakho are the counsellors,
This is a most ruinous affair ;
In the reign of Bálá,
There is utter darkness.

Kúmpowálo on the strength of this deed occupied Saldi with his men and expelled the few Sipáhiis of Bhávnagar who happened to be there. The Bhávnagar Chief, Wakhatsinghji, however, at once collected a formidable army and marched against him. Kúmpowálo on his part was not backward in opposing him. Almost all the Káthi clan sent detachments to join Kúmpo. Regarding this quarrel a bard uttered the following verses :—

॥ आंसोदर ने सलडी ॥ बे बोनु बोसाय ॥

॥ आतो ने कुंपो आफळे ॥ जीते तेने जाय ॥

Saldi and Ánsodar,
These two sisters resolved
That Áto* and Kúmpo are fighting,
We will go to him who is victorious.

In about A.D. 1797 Kúmpo was defeated at Chital by Wakhatsinghji and forced to cede Ánsodar and Saldi. During the warfare the village fell waste, but was re-populated afterwards by Thákor Wakhatsinghji. There is a Sati's pályo or monumental stone in Saldi, of which the date Samvat 1621 alone is now legible, and an excellent well at which 6 kos or water bags can be worked at one time. The Darbár has also lately excavated a taláo here, and the village contains a good vernacular school.

60. SANES—Is one of the chief villages in the curious district called the Bhál, which lies immediately south of the Nalkántho. It has been overflowed by the sea in quite recent times, and the salt water only retired since the commencement of the eighteenth century. But since the commencement of the present century its retreat has been

* Átobháí is a local name of Wakhatsinghji's.

most marked, and the consequence has been that the Bhál district has yearly become of more value. This has specially been the case during the last twenty years, and now the Bhál villages are yearly more prosperous and populous. The great want in the Bhál is sweet water. But the Bhávnagar Darbár has been indefatigable in digging tanks, and in every way assisting their villages. There is a fine lake of sweet water called the Dhádh, about two miles long by one mile in extreme breadth, situated in the middle of the Bhál, near the villages of Mithápûr, Dántretíá, Málpûra and Rájgadh. Here thousands of cattle are watered, and the neighbouring villages draw their water supplies from hence. The Bhál district was formerly quite cut off from communication with Bhávnagar by the creek, but it is now furnished with a beautiful steam ferry, which conveys across not only passengers, but carts, cattle, and other heavy articles. In the heavy rainy season of 1878, the River Keri changed its course, and instead of, as formerly, pouring all its water into the Sándrái creek, it now sends a branch into the Bhávnagar creek. This branch passes by Sanes and joins the Bhávnagar creek, not far from the village of Mádhíá. It is said that Sanes derives its name from an abbreviation of the word Sáro (good) and nes (hamlet). The population, according to the Census of 1872, was 424 souls, but fell to 423 in 1881 after the famine of 1878-79. The Bhál district is famous for its chásíá wheat, of which an acre will yield in a good year $12\frac{1}{2}$ Bengali maunds. This district, like the Khárá Pát, will produce good crops with a minimum of rain. The average yield of an acre of Bhál land in a good year is wheat as above; cotton, 2 Bengali maunds of cleaned cotton; bájro $6\frac{1}{2}$ Bengali maunds; jowár $4\frac{1}{2}$ Bengali maunds. The bájro of Sanes is specially famous. The average rain-fall of the Bhál district for the last ten years may be roughly stated at 21 inches annually; a great quantity of excellent grass is produced in the Bhál. The quality of this grass is very superior to ordinary grass.

The seat of the Revenue Official of the Bhál district is at Velávadar, where there is a handsome Kacheri.

61. SANOSRÁ.—This flourishing village is situated on the high road from Rajkot to Songadh Station, from which last it is 8 miles distant in a north-westerly direction. It is 28 miles west of Bhávnagar. There is a good travellers' bungalow and dharamsálá at Sanosrá, and it is also a station on the Bhávnagar-Wadhwan main line. There is a telegraph office here, and the population according to the Census of 1872 was 1,118 souls. A subordinate Revenue Officer with limited criminal powers resides here. There is a fine well (wáv) here. There is a neighbouring shrine in the hills called the Sándherà Máhádév,

the legend being that in Muhammadan times, certain Mōsalmāns pursued and killed one of the sacred bulls. The animal after losing its head fell in front of the temple, and was there miraculously changed into stone.

62. SEJAKPŪR.—Although Sejakpūr now belongs to the Khawad Káthis it is here mentioned on account of its intimate connection with the Gohils. Its population was 7,111 souls by the Census of 1872, and it is quite an insignificant village. But the remains of ruined temples, especially of that called the Naulakhá, which is in good preservation, show that it was once of considerable importance. It was the first settlement of what may be called the modern Gohils, who, originally inhabitants of the peninsula, had migrated to Kherghadh on the Lūni in Márwár, and had returned hither on their expulsion from that place by the Ráthods. Their leader, Sejakji, received this holding from the Rá of Jūnágadh in about the year A.D. 1236, as appears from an inscription at Jasdan, which mentions that Jayasinghdev granted six drams (drachmas) monthly towards the building of Sejakpūr. This date is further established by an inscription of A.D. 1244 from the Shiál Bet, which mentions that in this year two Páliwál Wániás, residents of Sejakpūr, established the image of Malináth in this island. These discoveries, which are recent, will cause a slight modification in the respective dates of Sejakji and Ránoji to be necessary in the next edition of the history of the Bhávnagar Gohils. After the conquest of Ránpūr and Sejakpūr by the Muhammadans, the latter town, in the course of time, fell waste or nearly so, and was acquired by the Khawads in the declining days of the empire. Sejakpūr is about twenty miles south-west of Wadhván, and about twenty miles north-west of Ránpūr. The legend relates that when Sejakji was fleeing from Kherghadh he arrived in the Panchál, as the border land between Jháláwár and Sorath is called. Here the wheel of the cart on which his family god was seated came off, and he accepted this as an ill omen and halted there, and afterwards received this holding from the Rá of Jūnágadh. The following couplet is said regarding this :—

रथ भग्नो समरयरो, सेजक कथ संभाल ॥

धर सेजकपर नाम धरी प्रथम मुकाम पचाल ॥

The Chariot of the powerful was broken ;

* Sejak husband protect me.

The land then assumed the name of Sejakpūr,

His first camp was in the Panchál country.

* This speech is supposed to proceed from the land.

63. **SIHOR.**—Called in former times Singhpûr or Sinhpûr (the lion city), lies in a picturesque situation on the slope of the Sihor range of hills, and the town stretches down to the River Gaûtami, which laves its western walls. It is situated in north latitude $21^{\circ}43'$ and in east longitude 72° . The old site of the city, now waste, is about half a mile distant to the south and is cradled in the hills. It was abandoned consequent on the warfare between the two rival sects of Avdich Bráhmans, called Jánis and Ránás, who inhabited it. This fight arose on account of a sneering remark made by a Bráhman of one of these clans on seeing a woman, the wife of a Bráhman of the other clan, who was standing with face unveiled, and it raged until many had fallen on both sides. At last the Jánis sought aid from Kándhoji, the Chieftain of Gáriádhár, while the Ránás called on Visoji of Ūmrálá for assistance. Visoji marched at once, and coming suddenly through a pass in the hills, surprised the town and obtained possession of it. Kándhoji of Gáriádhár, who had come to aid the Jánis, was driven back, and Visoji made Sihor his capital. But the old site, defiled by so much Bráhman slaughter, was relinquished for the present one. A fugitive Jáni Bráhman, named Trikam, (Government Selections, No. XXXVII., page 456), is said to have founded the race of Kotilá Bábriás, but others say his name was Koteswar. A still more ancient name for Sihor than Singhpûr is Sárasvatpûr. It continued to be the capital of the Bhávnagar branch of the Gohils, until that city was founded by Bháv Singhji in 1723. It is 14 miles distant from Bhávnagar. There is a good travellers' bungalow here on the opposite bank of the River Gaûtami, and also a railway station. Sihor was supposed by Professor Wilson and others to have been the capital of the Sinha or Sáh dynasty; modern research, however, has not confirmed these conjectures, but points to Jánágadh as the capital of these monarchs. Sihor is said to have been bestowed on the Avdich Bráhmans by Múlráj Solankhi, and to have been visited by the great Sidhráj Jayasing of Anhilwára Pátan; it, however, fell under the Súltáns of Gújarat, when they conquered the peninsula, and afterwards under the Moghal emperors. Sihor is surrounded by hills clothed with trees, and though the jungle is fairly dense, it is more scrub than regular forest. It used to shelter lions until about A.D. 1854-55, when the last was shot. There are still many panthers here, and wild pigs. Near to the southern wall of the city is situated the Brahm Kúnd, which is celebrated in the Skandh Pûrána for its excellent qualities. Bráhmans bathing here, (says this Pûrána), will become eloquent and learned, provided they worship Nilkantheshwar with sufficient devotion; and again, he who always bathes herein, is promised a seat in Shiva's heaven (Shivlok). Further up the River Gaûtami, immediately beyond the

Diprio Dhár lies the Gaútama Kúnd, so called after the sage of this name, Gaútam Rishi, who dwelt here in a cave and performed religious austerities. In memory of him the temple of Shiva, crowning the adjoining height and in the immediate vicinity of his cave, is called the temple of Gaútameshwar Mádhádev. They who worship at this temple usually bathe in the Kúnd, which is filled with fish. These are so tame, that an expert swordsman can cut them over with a sword as they crowd to the surface. Sihor, though of respectable antiquity, does not probably date previous to the eighth century after Christ, and the coins found there are usually not anterior to the reign of the Emperor Máhammad Toghlaq of Delhi, though a few are of the Valabhi sovereigns. But the greater quantity are of the Súltans of Gújarát or later emperors of Delhi of Moghal descent. It is indeed said that a sovereign of Sihor led an expedition against Lanká (Ceylon) in the 5th century of the Christian era, but the authority is doubtful. There is a promising plantation of timber trees, especially teak, about a mile distant from the town in a southerly direction. Sihor is famous for its brass and copper work, its snuff and mortar (*chúnám*). The dyers too are numerous and skilful, and dye women's scarves (*sádlás*) with various colours, but they are specially famous for their chocolate dye, a favourite colour for women's scarves in the peninsula. Sihor is also a great place for oil pressers; much oilseed is imported here from the neighbouring villages, and the oil expressed in oil presses. The oil is chiefly sold in the neighbouring towns and villages, but is sometimes exported to Gújarát or even Bombay. The average rain-fall of Sihor during the 13 years ending 1882, was 22·61 inches, the highest fall in any one year being 55·51 inches in 1878, and the lowest 10·98 inches in 1870. Most of the railway buildings and many public buildings at Bhávnagar are constructed of Sihor stone found in the Ránio Hill.

There is a telegraph office and a railway station at Sihor, and it is a local commercial centre of some little note; the population according to the Census of 1872 was 10,028 souls, but it was reduced by the famine of 1878-79 to 9,528 in 1881. It is the head-quarters of the revenue authority of the parganah, as well as of the courts of civil and criminal justice. There is a good dispensary here. There is an active Municipality in Sihor, which spends about Rs. 3,000 yearly in lighting the town, cleaning the streets, &c. These expenses are defrayed by the Darbár. There are 2 boys' schools and 1 girls' school in Sihor.

64. SÚNDRÁI BANDAR.—Súndrái, also called Jaswantpúr, is about fifteen miles north of Bhávnagar and close to the creek of the same name. Formerly it was a place of some trade, but Bhávnagar has now absorbed all the neighbouring trade, and Súndrái now only supplies

local wants. The population according to the Census of 1872 was 197 souls, but fell to 148 in 1881 after the famine of 1878-79. Near the Bandar is a fine large tank of sweet water called the Thith, of some antiquity. It has been recently repaired.

65. SŪLTĀNPŪR.—This village is the port of Talájá, from which it is about six miles to the south-east. According to the Census of 1872 it had a population of 980 souls, which however decreased to 824 after the famine of 1878-79. The River Shatrúnjayi, which rises in the Gir and flows by the town of Talájá, falls into the sea near SŪltánpŭr. The SŪltánpŭr creek, though not very deep, affords shelter for country craft during the monsoon. The port is connected with the town of Talájá by a good made road, and derives a flourishing trade with the neighbouring towns and villages, importing chiefly timber, bamboos, molasses and grain, and exporting principally ghi and cotton. During the last few years, however, cotton has been much sent to Bhávnagar for export, and has not been exported direct. The following table will show the fluctuations in the trade of this port during the last few years:—

SŪltánpŭr.

IMPORT.				EXPORT.					
Year.	Value.				Year.	Value.			
	Rs.	a.	p.	£ s. d.		Rs.	a.	p.	£ s. d.
1870-71	1,08,585	0	0	10,858 10 0	1870-71	18,142	8	0	1,814 5 0
1871-72	1,06,334	8	0	10,633 9 0	1871-72	48,293	0	0	4,829 6 0
1872-73	60,607	4	3	6,066 14 6½	1872-73	15,680	0	0	1,568 0 0
1873-74	80,566	14	0	8,056 13 9	1873-74	35,556	0	0	3,555 12 0
1874-75	77,979	5	4	7,797 18 8	1874-75	62,755	0	0	6,275 10 0
1875-76	82,928	9	10	8,292 17 2½	1875-76	1,03,055	0	0	10,305 10 0
1876-77	1,09,966	10	3	10,996 13 3½	1876-77	97,375	14	0	9,737 11 9
1877-78	1,51,690	14	5	15,169 1 9½	1877-78	33,465	12	6	3,346 11 7
1878-79	1,18,441	11	3	11,844 3 5	1878-79	20,829	7	0	2,082 19 2
1879-80	89,199	6	5	8,919 18 9½	1879-80	20,527	0	0	2,052 14 0
1880-81	74,418	3	0	7,441 16 4½	1880-81	66,353	8	0	6,635 7 0
1881-82	1,04,280	0	5	10,428 0 0½	1881-82	28,129	7	8	2,812 18 11½

There seems to have been a battle fought here with the Muhammadans during the reign of Sûltân Ahmad II. of Gûjrat. It is probable that the Muhammadans were putting down the pirates with whom these shores were infested. Some pályás (funeral monuments) here, dated Samvat 1611, A.D. 1555, on Monday the 13th of the light half of the month of Máhá, record the deaths, respectively, of Koli Kánthad and Makwáná Jaso, who fell at the fight of Sûltánpûr.

The coast kolis have always been notorious pirates, so much so that they seriously injured the trade of the new port of Bhávnagar in the middle of the 18th century. Thákor Bhávsinghji, who was then in the neighbourhood of Sûltánpûr, resolved to take the place and put a stop to the outrages of the kolis. After a stout resistance Bhávsinghji was successful, and expelled the kolis, who retired to Talájá. The following bardic verses allude to this exploit:—

॥ सरतान पर मुबे ॥ भावा भेळालुं नहीं ॥
 ॥ लंकां जीते रामवारे ॥ रतनाउत ॥
 ॥ पाणी तें पगवट कीयु ॥ अे अधिकारी असे ॥
 ॥ पाजां लांक पखे ॥ रामन लीनी रतनाउत ॥
 ॥ कोपे कटकां तणे ॥ दीबाधो दैवाण ॥
 ॥ सायरक्रीस प्रमाण ॥ रेल न आवी रतनाउत ॥

Oh Bhávú (Bhávsinghji), Sûltánpûr could not be taken even by viceroys!

You conquered it as Ráma conquered Lanká, oh son of Ratná!

You crossed the water on foot, this was still more daring.

Even Ráma could not conquer Lanká without bridging the sea, oh son of Ratná!

Whereas through fear of your army all men witnessed this marvel, That for an entire day no tide rose. Oh fortunate one! oh son of Ratná!

After the conquest of Sûltánpûr, Bhávsinghji, after placing a garrison there, returned to Bhávnagar. Afterwards during the reign of his successor, Akheráji, the British Government asked him for assistance in punishing the kolis of Talájá, who had ventured to plunder two vessels hoisting the British flag. Akheráji suggested that the army should land at Sûltánpûr, and offered to send his own forces to co-operate. This was agreed to, and early in A.D. 1771 the British troops landed at Sûltánpûr and were joined by the Bhávnagar army. Talájá was speedily reduced, and the kolis fled; however, Akheráji declined to accept so responsible a charge as Talájá, and it was made

over by the British to the Nawáb of Cambay, but was eventually purchased from him by Bhávnagar. Súltanpûr is included among the Sorath ports by the Mirát-i-Áhmadi.

66. TALÁJÁ.—Talájá, situated in north latitude $21^{\circ} 22'$ and east longitude $72^{\circ} 4'$, had a population of 3,340 souls according to the Census of A.D. 1872, but this was reduced to 3,109 in 1881 after the famine of 1878-79. It is about thirty-one miles south of Bhávnagar, and is picturesquely situated on the slope of a hill crowned by a Jain temple. At the foot of the hill flows the River Taláji, which flows into the Shatrúnjayi river, about half a mile east of the town. Talájá derives its name from Tálav Daitya, who originally is said to have resided in the hill, and from him the hill was also called Táladhwaigiri. This Daitya was very troublesome and used to both kill and eat men, but was at last destroyed together with his brother Dádhma-Daitya, by the goddess Bhawáni, who is worshipped here by the name of Túljá Bhawáni. There is also a cave and small temple here sacred to Tálav Daitya, who is, however, locally known as Kálvo Daitya. There is also an excavation near the cave, in which a lamp is lit in memory of Tálav Daitya every Saturday night, and it is said never to be extinguished, however violently the wind may blow or the rain may fall. The country on the north bank of the Shatrúnjayi river is called Gohilwár, and that to the south Wálák or Wálá Kshetra, the country of the Wálás, who formerly ruled here and at Walá Chamárdi. When they were dispossessed of Walá Chamárdi by the Gohils the Wálás appear to have retired here, and many legends (see Forbes's *Rás Málá*) are told of the Wálá Chieftains of Talájá. They appear to have been dispossessed, however, later on, by the Wájás, and then to have retired to Bhádrod, near Mahúwá, and subsequently to Dhokarwá. The Talájá hill abounds in Buddhist caves, probably of some antiquity, as the style is severe and wanting in ornament.

The Wájás appear to have ruled for but a short time at Talájá. The name of the last Chieftain was Harráj Múnjráj, who compelled certain Chárans of Bábríát to sell him their horses. The price fixed was 10,000 koris, but the Wájá Chieftain only paid 5,000, and refused to pay the remainder. On this the two Chárans, father and son, committed trágá (suicide). Kágbái was the sister-in-law of the Cháran who committed trágá, and his wife was named Nágalbái. Nágalbái discovered, by drops of blood appearing in the milk which she was churning, that her husband and son had committed trágá, and accordingly she went to Talájá to inquire about them, giving strict injunctions that her sister, Kágbái, who had supernatural powers, should not be informed of the death of the Chárans, lest in her anger she should destroy the town. When she reached the town she found that, agreeably to her presenti-

ment, her husband and son had committed *trágá*. A *Wániá* named *Alisháh*, who was security for the money, consulted her what he should do, and she counselled him to fly quickly, enjoining him not to look behind. In the meantime *Kágbái*, having become aware of what had happened, flew in her wrath to the hill and commenced to burn it. The *Wániá* fled about three miles to *Devli*, and there looked back again. *Kágbái* at once recognized him, and assuming the shape of a kite, she pursued him and stoned him till he died. Then she returned to *Talájá* and cursed the *Wájá* Chieftain, and foretold the destruction of his rule, and became a *sati* in *Bábríat* together with *Nágalbái*. The ridge where *Alisháh*, the *Wániá*, was killed is still called *Alisháh's Dhár*. Their monuments are still pointed out at *Bábríat*. The *Wájás* shortly afterwards were dispossessed by the *Báriá kolis*. One of the caves in the *Talájá* Hill is called *Narsi Mehtá's school*. *Narsi Mehtá* was a *Nágar* by caste, and a celebrated follower of *Vishnú*. He was the first of this caste to adopt this faith, the *Nágar*s being all worshippers of *Shiva*, and he suffered much persecution on this account. He was a resident of *Talájá*, and was born in this town. Some poetry is said by the bards and *Chárans* concerning the death of the *Chárans*, etc., of which I quote the first four lines as containing the allusion to the *Wájá* rule:—

॥ तलजे तलमेर तणी ॥ साते गाउ हती शीखर ॥
 ॥ पेठो पतले - - - - ॥ कोप तारो कागबाई ॥
 ॥ तल मेर अने वाजा तणो ॥ आइ करी उयाप ॥
 ॥ माढी वधीयु माप - - ॥ क्रोड पचासे कागबाई ॥

The peaks of the hill (of *Táldaitya*) at *Talájá*
 Were seven kos in height,
 But by your wrath, Oh *Kágbai* !
 They were thrust down to hell.
 Mother, you uprooted
 Both the *Tal* Hill and the *Wájás* ;
 Mother, the measure of your fame has increased,
 Oh *Kágbai* ! until it has filled the 500 millions of miles of
 the earth's circumference.

The *Báriá kolis*, who were daring pirates, carried their depredations so far as to plunder British vessels, and in A.D. 1771 a British force was sent to co-operate with *Akheráji* of *Bhávnagar* in subduing them. After a brief conflict the *kolis* were driven out, but as *Akheráji* was unwilling to accept *Talájá*, it was bestowed on the *Nawáb* of *Cambay*, who deputed a Governor thither. It proved, however, a troublesome possession to the *Nawáb*, and eventually in 1773 A.D. *Wakhatsingji* of

Bhāvnagar purchased it from the Nawáb, and as his Governor refused to evacuate, he was expelled by force. Since then it has remained in the hands of Bhāvnagar. Previous to this, in A.D. 1768-69, Rāwal Wakhatsingji had attacked the place in concert with Diwán Amarji of Jānāgadh. On this occasion the Diwán was wounded in the leg, and on the payment of a fine by the Kolis, the Diwán's and the Bhāvnagar forces retired. Sartānpūr, originally Sūltānpūr, is the port of Talājá, from which place it is distant about five miles. The principal imports are timber, bamboos, gol, grain and kerosine oil, and the principal exports are cotton and oil-cake. The soil is not considered rich, though favourable for the growth of cocoanuts, of which there is a plantation at Khanderá about six and a quarter miles to the south-east of Talājá, and about five miles to the north-west of Gopnāth. There is a fine *Adansonia* at Páwati, about four miles south of Talājá, which is about 40 feet in circumference. There are also two *Adansonia*s on the sea-coast near Gadhlúlá, each of which is about 30 feet in circumference. They are growing close together. Much grain is raised by irrigation in the neighbourhood of Talājá. Good building stone is found in this district. Talājá is the head-quarters of the Revenue Official of the district or parganah. There is also a dispensary there and the parganah courts of civil and criminal jurisdiction. Talājá is held sacred by the Jain sect. There is an interesting Persian inscription at the shrine of Hāssain Pir, dated A. H. 974, corresponding with A.D. 1566, stating that a mosque had been built in this year in the reign of Sūltán Mūzafar of Gūjarāt.

67. TÁNÁ.—This village lies about 8 miles south of Sihor and sixteen miles south-west of Bhāvnagar. The population according to the Census of 1872 was 2,000 souls, and increased in 1881 to 2,139. Táná was the scene of a fight in A.D. 1794 between the Bhāvnagar troops under Thákor Wakhatsinghji and the Kūndlá Khāmáns aided by Pálitáná. The Bhāvnagar troops were victorious and the Káthis were defeated. Táná is the seat of a subordinate Revenue Officer, and there is a good dharamsálá here. There are many very fertile gardens round the town famous for their excellent fruit. Mangoes, jámbús, &c., are produced in considerable quantities.

68. TIMÁNÁ.—Situated in north latitude $21^{\circ} 26'$ and east longitude $72^{\circ} 2'$ is about 5 miles north of Talājá and 26 miles south-west of Bhāvnagar, and had a population of 1,000 souls in the Census of 1872, which diminished to 933 in 1881 owing to the famine of 1878-79. It is situated on the north-eastern bank of the River Shatrúnjayi, about $\frac{1}{2}$ a mile distant from the river. The village itself is on the bank of a small stream called the Godi, and is said to derive its name from the word Gárūdi, popu-

larly Godiá, a conjuror. The story is to the effect, that a conjuror visited the village and performed several tricks. Amongst others was one of producing a stream and making it vanish at pleasure. The Rájá knowing how much water-supply was needed in the village, signalled to one of his followers to cut off the conjuror's head while performing this trick, so that the stream might be perennial. This was done, and the stream has remained ever since and never fails even in years of most deficient rain-fall. This village and those of Páwti and Mákhaniá were held in appanage by the late Chief of Bhávnagar, Sir Jaswantsinghji, K.C.S.I., while yet a cadet, but when he succeeded to the gádi these villages reverted to the fisc. The celebrated battle between Pándav Bhim and the King of Bhadrávti Nagari (said to have been Bhadrával) was fought near the Mendhání Dhár within the Timáná limits. In this battle the Pándavas were victorious and Bhadrávti Nagari was demolished. Consequently the king removed his capital to Timáná, where many remains attest its former greatness. Prominent among these is an artificial lake of considerable size, which, as it has now silted up, is used for cultivation. Two very interesting copper plate grants were recently discovered at Timáná by Mr. Wajeshankar Gavrishankar of Bhávnagar. These are dated in Samvat 1264 (A.D. 1208) and mention Bhim Deva 2nd (Bhim Bholo) as being the paramount sovereign of Gújarát from the throne of Anhilpár Pátan; Chávingdeva was his prime minister, and Mehar Shri Jagmál the local ruler. There is also a lekh in the Shiál island below an image of Mahávira Swámi dated Samvat 1272 Jeshtawad 5th Sunday, to the effect that the band of pilgrims established this image for the spiritual welfare of Mehar Rajshri Ransingh, the local ruler of Timáná. Mehar Shri Jagmál, for the benefit of the souls of certain of his relations, founded the temples of Chaundreshwar and Prathvidiveshwar (the last is still standing) and endowed them with 55 *prájás* of land from the village of Kámlol and 55 *prájás* of land from the village of Phúlsar, near the village of Kánteli (the modern Kúndheli). Padiár Shákhda also granted 100 drams annually out of the proceeds of the duty on the sale of cloth, and Ráwal Ūchdev also granted one dram for each village of Wálák worshipping at these shrines, and also one rupee daily from the customs of Timáná. This grant is interesting in that it shows that so late as A.D. 1208, drams (drachmas) were the current coin and that the local ruler was a Mer. The next mention of Timáná occurs in the Vastūpal Charitra about A.D. 1211, where mention is made of a merchant named Tilhá of Timáná, who purchased the right of worship at a temple of Timáná by buying a wreath of flowers offered for public sale. The first offer was 24 lakhs of drams, but finally Tilhá offering all that he had

purchased the garland and with it the right of worship. This Tilhá is said to have been a ghi merchant, and to this day Timáná is famous for its ghi.

69. TRÁPAJ—Is about 28 miles south of Bhávnagar, and about 6 or 7 miles north-east of Talájá. The ancient name of this town was Tárápûr. It lies about 3 miles to the east of the Shatrûnjayi River. When the capital of the Wálás was moved to Bhádrod, and Sáná Wálá (after whom the Sáná Hill is named) was ruling there, he gave 12 villages to his younger brother, Sûrá Wálá, in appanage. Among these 12 villages were Trápaj, Matháwará, etc. Afterwards these Wálás plundered so many vessels, that the Emperor Muhammad Toghlaq came in person to Gûjarát and took Matháwará. Sûrá Wálá is said to have fallen in the fight, and his memorial pillar stands in Matháwará to this day, though the inscription is illegible. After the death of Sûrá Wálá this village fell into the hands of the Wanará Âhir, and Moja Ahir of this race possessed himself of Trápaj, Matháwará, Páncpiplá, Âmarlá, Bodlá, Sathrá, Bhárápûr, Âlang, Manár, Mahádevpûrá, Jayanagar, and Choprá, but eight of these were recovered by the Bhádrod Wálás, and he retained only Trápaj, Páncpiplá, Âmarlá, and Bodlá, for which he paid annual tribute to Bhádrod; afterwards when the Muhammadans conquered Bhádrod, his descendants paid tribute for these four villages to the Muhammadan authorities at Goghá, but as they failed to pay the tribute, the Muhammadans dispossessed them of these four villages. On this the Âhirs, betaking themselves to Gáriádhár, reconquered these four villages from the Muhammadans with the aid of Kándhoji, the Chieftain of that place. Kándhoji bestowed these four villages on his brother Mandlikji, and he accordingly resided there. Mandlikji shortly afterwards reconquered the other villages of the Trápaj tapá, and ruled there. Now Mandlikji had married a Wálá lady of Bhádrod, and was persuaded to visit his father-in-law's house with her, but he was killed there by treachery, and his descendants received the village of Rálgond in compensation for his murder. This village of Rálgond is now under Pálitáná. The tapá of Trápaj and its dependent villages were conquered by Thákor Wakhatsinghji of Bhávnagar in A.D. 1735. The descendants of Mandlikji are to be found in these villages up to this day. In front of this village is the temple of the Táránáth Máhádeva, a relic of the days when the village was called Tárápûr. The soil is fairly good and, like all the sea-coasts, this place is famous for Chásatio or jowár raised by irrigation during the hot weather, and about 125 country maunds corresponding to 62½ Bengal maunds of this grain can be raised per acre. This village is on the Bhávnagar Mahûwá high road, and there is a good dharamsálá here. Trápaj is the head-quarters of subordinate revenue and police officials. There is a

vernacular school-house here, and also a girls' school. There is a rocky ridge in the limits of Trápaj called Ishwar Dhár, on which is a temple of Máhádeva called Ishwareswar. The population of Trápaj according to the Census of 1872 was 1,847, and according to that of 1881, 1,652 souls.

70. TŪRKHÁ—About ten miles to the west of Botád, was acquired by Dúdoji Gohil, a brother of Sejakji. The original name was probably Tŭrŭshka. It seems after the expulsion of the Gohils from Sejakpŭr and Ránpŭr, that Tŭrkhá fell for a short time into the hands of the Jhálás of Kondh. But together with the Botád district, it was conquered early in the 18th century by the Kháchar Káthis, who were subdued at the close of the 18th century by Bhávnagar. It was granted to Ázam Gavrishankar Udayashankar, C.S.I., the late able Minister and Joint Administrator of the Bhávnagar State, by the late Thákor Sahib, Sir Jaswantsinghji, K.C.S.I. The population agreeably to the Census of 1872 was 1,318 souls, and has increased to 1,629 according to the Census of 1881. Ázam Wajeshankar Gavrishankar, the eldest son of Mr. Gavrishankar, has started a sheep farm here on a small scale, which has hitherto proved successful.

71. ŪJALWÁO.—This village, which lies about 8 miles to the south of Ūmrálá, derives its name from the clearness of the water of a well there. It was populated by Thákor Wakhatsinghji in about A.D. 1800. According to the Census of 1872 the population amounted to 337 souls, which number increased to 442 in 1881. The main line of the Bhávnagar-Gondal Railway passes by this village, and there is a Railway station here. It is nine miles distant from Gadhrá, and passengers for Gadhrá and the neighbourhood alight here. It is about 5 miles distant from the Dholá Junction Station. There is a small hill or ridge near the west of the village called Jhŭmpadi Dhár, where good building stone is obtainable.

72. ŪMRÁLÁ.—This town, lying on the southern bank of the Kálŭbhár River, was the capital of the Bhávnagar Gohils previous to the acquisition of Sihor. It is called Ūmarkot by the Bards. It is about 25 miles west-north-west of Bhávnagar, and 17 miles north-west of Sihor, and is in $21^{\circ} 51'$ north latitude and $71^{\circ} 51'$ east longitude. It is said to have been named after a koli named Ūmo of the Kágdiá tribe, who founded the town. After the expulsion of the Gohils from Ránpŭr by the Muhammadans, they attacked Ūmrálá under their Chief, Mokheráji, and killed Ūmo and conquered the town, and made it their capital. Ránoji, father of Mokheráji, was killed in the fight at Ránpŭr, after which the Mŭsalmán force marched upon Sejakpŭr and conquered that place. Mokheráji left ere they arrived, and conquered Bhimrád

from the Wálás and then established himself at Ūmrálá. The population of Ūmrálá consists chiefly of Brahmans, Wániás, Kánbis, Kolis and Bhávsárs, and amounted to 3,530 persons in the Census of 1872, but decreased to 3,429 persons in 1881 after the famine of 1878-79. The soil of Ūmrálá is very fertile, and in a good season an acre will yield 6½ Bengali maunds of bajri, 7½ Bengali maunds of cotton pods, 18½ Bengali maunds of wheat, and 75 Bengali maunds of gol. It is the head-quarters of the Revenue Official of the parganah, and the civil and criminal parganah courts have their head-quarters here. There is a dispensary also at Ūmrálá. The following dúho or couplet is said regarding Mokherá's conquest of Ūmrálá :—

खेधाला तै खेल, मांड्यो साबल मोखडा ।

उंवरालो ओठेल, रेहेबो लीधे राणाउत ॥ १ ॥

Thou, O obstinate and powerful Mokherá, hast commenced the game;

The son of Ráná will remain immovable until he has conquered Ūmrálá.

Although the naming of Ūmrálá is ascribed in popular legends to Ūmo Kágdio, it seems probable that it was really named after an Ūmbro tree (*figus glomerata*), and this theory is supported by the spelling, which is classically Ūmbrálá. The town affairs are conducted by a municipality, and there is a good boys' school and a girls' school also here. The dyers of Ūmrálá are specially skilful in dyeing women's scarves.

73. ŪNCHÁ KOTRÁ.—The small village of Ūnchá Kotrá is picturesquely perched on a bold rock overlooking the Arabian Sea. It is famous as having been the capital of the Wájás after they were expelled from Somanáth Pátan and had been forced to quit Ūná. Here they remained many years, and Khimoji Wájo was especially famous as a daring pirate. The Wájá rule is said in these times to have extended as far as the Manásri River at Álang Manár. Kotrá is 7 miles south-west of Jhánjmer, and about 46 miles south-west of Bhávnagar. The population was 284 according to the Census of 1872, but fell to 186 in 1881 after the famine of 1878-79. It is 13 miles east of Mahúwá. There is a famous well at the village of Nichá Kotrá, about one mile north of Ūnchá Kotrá, where 32 kos or water bags can be worked at one time.

74. WARAL.—This village is situated about 22 miles south of Bhávnagar, and about the same distance south of Sihor. The population, which had reached to 1,106 souls in 1872, diminished to 871 in 1881 after the famine of 1878-79. The village is said formerly to have been a very flourishing one, but it fell waste early in the 18th century, owing to the constant

raiding and warfare of that time. It was not however suffered to remain waste long, and was re-populated. A battle was fought near this village between the forces of Nawáb Hámid Khánji of Jónágadh and Thákor Wakhatsinghji of Bhávnagar at the close of the eighteenth century. And later on the Káthis attacked Waral, but unsuccessfully. In A.D. 1838 Sádól Khasiá plundered Waral, but since then it has enjoyed an immunity from such attacks. This village together with two others were granted in A.D. 1849 by Thákor Wakhatsinghji to Rûpsingh, younger brother of the late Thákor Jaswantsinghji. Rûpsingh died in A.D. 1869, and his son Harisingh, who was educated at the Rájkûmár College at Rájkot, now enjoys this and the other villages.

75. WARTEJ.—This is a small and flourishing town, situated on the banks of the Máleshvari River. It is at the point of junction of the high road from Goghá to Dhandhûká and Bhávnagar to Rájkot. There is also a railway station here on the Bhávnagar-Wadhván main line. It is distant 6 miles from Bhávnagar, 15 from Goghá, and 8 miles from Sihor. There is a travellers' bungalow here. The river banks abound in fine mango plantations. There is also a good *Darbári Utará* here, and a fine Jain dharamsálá. Wartej is mentioned in the *Mirat-i-Ahmadi* as having formerly been a roadstead (*Bárah*). In connection with this it is said that early in the 17th century a merchant of Wartej of the Kandoliá Brahman caste lost large sums in trade, and finally his house caught fire and was burned down. Heart-broken with his losses he and his wife while yet living mounted the funeral pile on the 1st of the light half of Kártik, Samvat 1674. A Sanskrit inscription to this effect is to be seen in Wartej to this day. In this inscription Ráwal Shri Dhúnáji of Sihor is mentioned as the local ruler, and the losses of the merchant are put down at three lakhs of Rupees. The town contains good dyers, blacksmiths, and shoemakers. The population according to the Census of 1872 was 2,250 souls, but decreased in 1881 to 2,124 owing to the famine of 1878-79.

APPENDIX.

INSTALLATION OF HIS HIGHNESS THE THÁKOR SÁHIB
OF BHÁVNAGAR.

His Highness Máharája Ráwal Shri Takhtsingji, Thákor Sáhí of Bhávnagar, was placed on the Gádi at Bhávnagar on April 5th, 1878, on the termination of his minority.

The Political Agent accompanied by Colonel Parr, Joint Administrator, Major Watson, President Rájasthánik Court, Mr. Percy Fitzgerald, Assistant Political Agent in Gohilwár, Mr. Proctor Sims, State Engineer, and Mr. Fernandez, Superintendent of Surveys, and conducted by Diwán Gavriřhankar Udeřhankar, C.S.I., arrived at the Darbár at 7 A.M. under a salute of 11 guns.

The Political Agent was received at the door of the Darbár room by His Highness the Thákor and greetings were exchanged. In the Darbár room were collected Ráo Báhádu Gokalji Sampatrám, Diwán of Júnágarh, Ráo Báhádu Shambhúparsád, Joint Administrator of Morvi, and a large assembly of kinsmen and officers of His Highness, officials of the Agency, European gentlemen of Bhávnagar and visitors.

His Highness the Thákor was then conducted by the Political Agent on his right and Colonel Parr on his left to a chair of State on the dais on which he was seated by the Political Agent.

The Political Agent took his seat on a separate dais on the right of His Highness.

A salute of 15 guns was then fired and the band played. During the salute Colonel Parr, Joint Administrator, delivered to His Highness the Thákor the Seal of the State.

When the salute was ended, the Political Agent addressed His Highness the Thákor as follows :—

Máharája Ráwal Shri Takhtsingji—Thákor Sáhí of Bhávnagar—Yesterday's sun set on your last day of pupilage, and that which has just risen sees you ascended to the seat from which your predecessors administered policy and justice, the seat whereof the cares and honours will be around you henceforward as long as your life shall last. Your city is full of rejoicing, the natural and laudable joy of your people at the return of their domestic dynasty to the power which we have ceased to hold in trust. I can enter into their gladness; but here in this hall filled with the able ministers and officers whom I used to see surround-

ing the late Thákor, on this spot where I first knew you as a child of tender years besides your father's knee, let me lead you for a brief space to the more serious and solemn thoughts which this ceremonial suggests.

You have passed through your boyhood and early manhood under the care of that great Power which is in this continent supreme. I have watched your growth from the home of childhood to the College which your gratitude has enriched, and from the College through your probation in public life; and I know that you hold in affectionate remembrance the names of Percival and Watson, and Parr, and Macnaghten, and Nutt, and that their teaching and example have cultivated a simple, generous, and open nature into the promise of a good man. And now your tutors have completed their task, and you have acceded to-day to the full stature and dignity of manhood and sovereignty.

Before I speak of the future, let me direct your thoughts to the history of your house, and its connection with the British Government. Somewhat more than a century has elapsed since the name of the Great Company was first heard in Káttýwar through its Chief and Council of Surat. Your ancestors, the Ráwals of Sihor, were then lords of but a little seignory, and the walls and towers which Bhávnagar has long out-grown, were still fresh from the quarry. Of the rise of Bhávnagar I will only say that enterprise and boldness succeeded as they commonly do in troubled times. At the beginning of this century Bhávnagar had made its way into the first rank of Káttýwár States. And observe what then ensued. The British Government interposed in favour of peace between the Mahráttá rulers and their tributaries, existing possessions were confirmed, the tribute was fixed, and the Múlgiri forces withdrew from Káttýwár. You know how unbroken the subsequent peace has been, and how wealth and trade and civilization have come and increased as they always will where peace prevails. No State profited as much by British Supremacy as the newly consolidated State of Bhávnagar. Opportunity for its peaceful development as a commercial State was supplied by the British guarantee. Since the beginning of the century it has rested in absolute security within the bulwark of British power, at no charges for the munitions of war, with no increase of its tribute, with the arts and commerce of the world brought freely to its doors through Bombay. Now consider the convulsions of the countries of Europe during the early part of this century. Trace the history of the small States which were the prize and sport of their great neighbours. If any one would have you be discontented because you are not independent in

your external relations, judge from history whether the possession of a foreign policy be more an embarrassment or a blessing to the smaller powers. Consider the wars in which the Western nations have been engaged since 1854. Look at the ruin of property and the waste of wealth on armaments, and you will learn to value justly your inviolate peace.

Such are the antecedents of the State which with flourishing finances and much good work in progress, we have handed over to you at the end of your minority, and which you are henceforward to govern. And now let me speak to you of yourself, and of the duties and responsibilities which lie before you.

I will not call those duties easy or those responsibilities light, for in truth your powers in internal administration are very large and absolute. You are under no restriction of law or constitution, but, of course, the greater the freedom of action, the greater the personal responsibility; and high responsibility can only be met by patient work and anxious thought. The ruler of Bhavnagar cannot be idle, or luxurious, or indifferent, for consider the misery which must ensue to your 400,000 subjects if you fall away from the severe and noble ideal of duty which I would have you form and keep before you. It will not suffice you to be generally kind-hearted and well-meaning. Exercise on others if you will that softer virtue which droppeth as the gentle rain from heaven, and is enthroned in the hearts of kings, but with yourself you must hold strict account. You are to be in person a judge, and you will have to judge as against yourself. Impulse will often tell you that those who stand up against you for their rights are unreasonable and factious and insolent. Do not believe it. Set your own fancy and will aside, and rigorously award to your humblest dependant the justice which is his birth-right as a man. Again you appoint your own judges and they hold their places at your pleasure. Encourage them to judge without fear or favour. If you invade the independence of your judges by one hint or one frown, you debase the pure and noble form of justice to a false and crooked sham. Again, you may do as you will with your time. Then do not be too busy to be just; do not be too idle to be just. Believe me it is no light labour to sit in judgment worthily. It requires the highest efforts of a patient intellect and a pure heart. The brain that is clouded and the conscience that is dulled with luxury are not fit for the judgment seat.

Also you must watch against the insidious flatterer who will use your weaknesses as allies to undermine your principles. Do not permit him to praise your qualities of head or heart. Appreciate them yourself. Do not open your ears to his opinions and reports of men. Judge them

by their deeds. Do not let him suggest how you should act, or how much work you should do. Refer that to your conscience. Whenever a man would make you more indulgent and lenient to yourself than your judgment approves, distrust him, for he has something to gain by making you fall from your independence.

I have named some of the dangers which will assail you from within and without, but it would be idle to tell you of them, if I did not also suggest how you may arm yourself against them. To be properly armed against them you must be master of yourself. You are in a great degree isolated by your station, and therefore you must be able to stand alone. Your acts will be sharply criticized and judged in that fierce light that beats upon a throne, be it great or small, but they will not be met by that resistance which quickly warns people of humbler station when they trench on their neighbour's rights. You have to take the lead in action, not to follow the lead of others after looking to see what they do. You can only receive advice with caution. You can only trust yourself after rigorous questioning of your motives. How then are you to assure yourself that you are not perplexing your people by caprice, or disgusting them by selfishness, or estranging them by indifference or hardness? I reply that you must establish an ideal standard to which you can refer the problems of daily life. Form it by studying the history of the lives of wise and good men. Rest your mind on great examples. If you cannot be a Marcus Aurelius or an Akbar, at least let them be your models. Make the toleration, and humanity, and manliness of statesmen and soldiers and philosophers your daily precedents. They will not deceive nor flatter, and by imitating them you may be at once strong, and consistent, and just. If this looks like returning to school, I tell you that you are indeed only now entering into the school of life. Believe, as a great writer tells us, that it is not idleness and ease, but rather toil and difficulty and danger that commend themselves to the soul of man. And remember if my advice seem severe, habitude makes all things easier in time. High thoughts and noble actions will become second nature to him who clings to a pure ideal. But what comes of the habitude of luxury, and a second nature of self-indulgence and apathy? Hear what Tacitus says of an Emperor of Rome: *Vitellius, umbraculis, hortorum abditus, ut ignava animalia, quibus si cibum suggeras, jacent torpentque, præterita, instantia, futura, pari oblivione dimiserat.*

I have enlarged on your duty of doing justice in the widest sense, because that is of the first importance both to your own character and to the happiness of your people. Of financial matters I need say little. You have no debts and your treasury is full. As to the spend-

ing of that surplus, and your general policy, my advice to you is, strenuously to pursue the destiny which was marked out for this city by Bháusing, its founder. Spend freely in connecting it with the great system of communications over which the commerce of this empire travels. Bring it out of isolation on to the high road of trade. Enable your subjects to procure the commodities of other countries easily and cheaply, and to command the most favourable markets for their own.

I have said nothing here of the pleasures of rule. I might say much. I might enlarge on the delight of doing good to men, of raising great public works, of cultivating the fine arts and filling your State with objects of beauty. But I will leave this unsaid, for I do not forget that we have stolen a few hours for this ceremonial from the cares and anxieties which are hanging heavy in the present season over every ruler and officer in Káttwár. I will therefore only bid you heartily God-speed, assuring you that many of us will watch your course with affectionate interest, and exhorting you to bear yourself manfully and uprightly in your exercise of sovereign power, as one responsible in your public actions to the Crown of England, and in your heart and conscience to God.

His Highness then made the following reply :—

MR. PEILE AND GENTLEMEN,

It is with feelings of sincere gratitude that I have to thank the British Government for entrusting me with the sole charge of my State, which has been hitherto so ably managed and taken care of during my minority after the death of my lamented father.

I assure you, Sir, that I will always follow in the footsteps of my illustrious predecessors on this Gádi, in maintaining friendly and loyal relations with the Paramount Power.

On this auspicious occasion, it is a matter of great satisfaction to me that this installation ceremony should have been performed by you, Mr. Peile, who have taken such a deep interest in the welfare and good government of Káttwár, and who have a special regard for me and my State.

I am very grateful to Mr. Percival, Major Watson and Colonel Parr for their having performed their duties as Joint Administrators with so much ability and satisfaction. I shall follow them as my guides in the administration of my State and shall always be glad to ask the advice of the Political Agent when I find it necessary to do so.

I am confident that my Kárbhári, Mr. Gavrishankar, and Assistant Kárbhári, Mr. Sámaldás, will never fail to render me every assistance as

they have hitherto done, in the future administration of my State, and in my endeavours to secure the welfare and prosperity of my subjects.

I take this opportunity of thanking you all sincerely, gentlemen, for the trouble you have taken to be present here to-day on this occasion.

His Highness' speech was next translated into Gujarathi by Ázam Sámaldás Parmánandás, Assistant Joint Administrator.

His Highness the Thákor then descended from his chair of State and meeting the Political Agent and the other officers standing on the carpet, received their congratulations.

His Highness then conducted the Political Agent to a couch on the dais and placed him on his right hand.

After conversation, Atr and Pán were distributed, and the Political Agent took leave of His Highness the Thákor and left the Darbár with the Political officers présent under a salute of 11 guns.

